

c To guide thee
and governe
thee.

d Man of him-
selfe can deserue
nothing but
Gods anger, and
if God spare any,
it cometh of
his great mercy.

e Like Rubberne
oxen which will
not endure their
masters yoke.
f He proueth
by the length of
time, that their
rebellion was
most great and
intolerable.

Exod. 24. 18.
and 34. 28.

Exod. 31. 18.
g That is, mira-
culously, and not
by the hand of
men.

Exod. 32. 7.

h So soone as
man declineth
from the obedi-
ence of God, his
wayes are cor-
rupt.

i Signifying that
the prayers of
the faithfull are
a barre to stay
Gods anger, that
he consume not
all.

3 Understand therefore that this day the Lord thy God is hee which goeth over before thee, as a consuming fire: he shall destroy them, and he shall bring them down before thy face: so thou shalt call them out and destroy them suddenly, as the Lord hath said unto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath said unto thee) saying, For my righteousness the Lord hath brought me in, to possess this land: but for the wickedness of these nations the Lord hath said unto thee.

5 For thou enterest not to inherit the land for thy righteousness, or for thy upright heart: but for the wickedness of those nations the Lord thy God doth call thee out before thee, and that hee might yet for a time the word which the Lord thy God swore unto thy fathers, Abraham, Isaac and Jacob.

6 Understand therefore, that the Lord thy God guideth thee not this good land to possess it for thy righteousness: for thou art a stiffnecked people.

7 Remember, and forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have rebelled against the Lord.

8 Also in Horeb ye provoked the Lord to anger, so that the Lord was wroth with you, even to destroy you.

9 When I was gone up into the mount, to receive the Tables of stone, the Tables of the Covenant which the Lord made with you: and I abode in the mount forty days and forty nights, and I neither ate bread, nor yet dranke water.

10 Then the Lord delivered unto me two Tables of stone, written with the finger of God, and in them was contained according to all the words which the Lord had said unto you in the mount out of the midst of the fire, in the day of the assembly.

11 And when the forty days and forty nights were ended, the Lord gave me the two Tables of stone, the Tables of the Covenant.

12 And the Lord said unto me, Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, have corrupted their wayes: they are become turned out of the way, which I commanded them: they have made them a molten image.

13 Furthermore, the Lord spake unto me, saying, I have seen this people, and behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from under heaven, and I will make of thee a mighty nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Covenant were in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and came downe from my two hands, and brake them before your eyes.

18 And I fell downe before the Lord forty days and forty nights, as before: I neither ate bread, nor dranke water, because of all your finnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moved against you, even to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, even to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I mean, the calfe which yee had made, and burnt him with fire, and stamped him, and ground him small, even unto very dust: and I cast the dust thereof into the river, that descended out of the Mount.

22 Also in Taberah, and in Massah, and in Ribah, and in Hattanah ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadeshbarnie, saying, Goe up, and possesse the land which I have given you, then yee rebelled against the commandment of the Lord your God, and belied him, not, nor hearkened unto his voyce.

24 Yee have bene rebellious unto the Lord, since the day that I knew you.

25 When I fell downe before the Lord forty days and forty nights, as I fell downe before, because the Lord had said, that hee would destroy you.

26 And I prayed unto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed thow thy greatness, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: looke not to the stubbornness of this people, nor to their wickedness, nor to their sinne.

28 Tell the countrie whence thou broughtest them, say, Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee carried them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Levi is dedicated to the service of the Tabernacle. 12 What the Lord requireth of him. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

I In the same time the Lord said unto mee, Hew thee two Tables of stone like unto the first, & come up unto me into the Mount, and make thee an Arke of wood.

2 And I will write upon the Tables the words

k That is, from the Law, where in he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that have authority, and resist not wickedness. m Horeb, or Sinai. Num. 11. 1, 3. Exod. 17. 7. Num. 1. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, & confesse their finnes. Num. 14. 16.

Exod. 34. 2.

To circumsise the heart.

Deuteronomie.

To meditate Gods iudgements.

a Which wood
is of long con-
tinuance.

b When you
were assembled
to receive the
Law.

c This moun-
taine was also
called Hor,
Num. 10. 23.

d That is, to of-
fer sacrifices and
to declare the
Law to the peo-
ple.
e So God tur-
ned the curse of
Isaak, Gen. 49.
7. vnto blessing.

f For all our sins
and transgressi-
ons, God requi-
reth nothing but
to turne to him,
and obey him.

Psal. 14. 1.

g Although hee
was Lord of hea-
uen and earth,
yet would hee
chuse none but
you,
h Cut off all
your euil affec-
tions, iere. 10. 10.
i Chron. 19. 7.
iob 34. 19.
rom. 2. 13.

chap. 6. 13.
matth. 4. 10.

wordes that were vpon the first Tables,
which thou brakest, and thou shalt put them
in the Arke.

3 And I made an Arke of Shittim
wood, and hewed two Tables of stone like
vnto the first, and went by into the moun-
taine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables ac-
cording to the first writing (the ten Com-
mandements, which the Lord spake vnto
you in the Mount out of the midst of the fire,
in the day of the assembly) and the Lord
gaue them vnto me.

5 And I departed, and came downe from
the Mount, and put the Tables in the Arke
which I had made: and there they be, as the
Lord commanded me.

6 And the children of Israel tooke
their iourney from Beroth of the children
of Jaakan to Mosera, where Aaron died,
and was buried, and Eleazar his sonne be-
came Priest in his stead.

7 From thence they departed vnto
Gudgodah, and from Gudgodah to Iotbath
a land of running waters.

8 The same time the Lord separated
the tribe of Leui to beare the Arke of the co-
uenant of the Lord, and to stand before the
Lord, to minister vnto him, and to blesse in
his name vnto this day.

9 Therefore Leui hath no part nor in-
heritance with his brethren: for the Lord is
his inheritance, as the Lord thy God hath
promised him.

10 And I caried in the Mount, as at the
first time, forty dayes and forty nights, and
the Lord heard me at that time also, and the
Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe
forth in the iourney before the people, that
they may goe in and possesse the land, which
I sware vnto their fathers to giue vnto
them.

12 And now, Israel, what doeth the
Lord thy God? requite of thee, but to feare
the Lord thy God, to walke in all his wayes,
and to loue him, and to serue the Lord thy
God with all thine heart, and with all thy
soule?

13 That thou keepe the commandments
of the Lord, and his ordinances, which I
command thee this day for thy wealth?

14 Behold, heauen, and the heauen of hea-
uens is the Lords thy God, and the earth
with all that therein is.

15 Notwithstanding, the Lord set his
delight in thy fathers to loue them, and did
chuse their seede after them, euen vnto this
day, as appeareth this day.

16 Circumsise therefore the foreskin of
your heart, and harden your neckes no more.

17 For the Lord your God is God of gods,
and Lord of lords, a great God, mighty and
terrible, which receiveth no persons, nor
taketh reward.

18 Who doeth right vnto the fatherlesse
and widows, and loueth the stranger, giuing
him food and raiment.

19 Loue ye therefore the stranger: for yee
were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleaue
vnto him, and shalt sweare by his name.

21 Hee is thy praise, and hee is thy God,
that hath done for thee these great and terri-
ble things, which thine eyes haue seene.

22 Thy fathers went down vnto Egypt
with fewe persons, and now the Lord
thy God hath made thee as the starres of
the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his
Law, 10 The praises of Canaan, 18 To meditate
continually the word of God, 19 To teach it vnto
the children, 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy
God, and shalt keepe that, which hee com-
mandeth to be kept: that is, his ordinances,
and his lawes, and his commandments al-
way.

2 And consider this day (for I speake now
to your children, which haue neither knowen
nor seene) the chastisement of the Lord your
God, his greatnesse, his mighty hand, and
his stretched out arme.

3 And his signes, and his acts, which hee
did in the midst of Egypt vnto Pharaoh the
king of Egypt, and vnto all his land:

4 And what hee did vnto the holies of the
Egyptians, vnto their holies, and to their
chariots, when hee caused the waters of the
red Sea to ouerflow them, as they pursued
after you, and the Lord destroyed them vnto
this day:

5 And what hee did vnto you in the wil-
dernes, vntill ye came vnto this place:

6 And what hee did vnto Dathan and A-
biram the sonnes of Eliab the sonne of Reu-
ben, when the earth opened her mouth, and
swallowed them with their households, and
their tents, and all their substance that they
had, in the midst of Israel.

7 For your eyes haue seene all the great
actes of the Lord which hee did.

8 Therefore shal ye keepe all the Com-
mandements, which I command you this
day, that ye may be strong, and goe in and
possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes
in the land which the Lord sware vnto your
fathers, to giue vnto them and to their seede,
euen a land that floweth with milke and hony.

10 For the land whither thou goest to
possesse it, is not as the land of Egypt, from
whence yee came, where thou sowedst thy
seed, and wateredst it with thy fete, as a
garden of herbes:

11 But the land whither ye goe to possesse
it, is a land of mountains and valleys, and
drinketh water of the raine of heauen.

12 This land doeth the Lord thy God
care for: the eyes of the Lord thy God are
alwayes vpon it, from the beginning of the
yeere, euen vnto the end of the yeere.

13 If yee shall hearken therefore vnto
my Commandements, which I command
you this day, that ye loue the Lord your God
and serue him with all your heart, and with
all your soule.

14 Also will I giue raine vnto your land

i Reade Chap.
6. 13.

Gen. 46. 27.
exod. 1. 5.
Gen. 15. 5.

a Ye which haue
seene Gods gra-
ces with your
eyes, ought ra-
ther to be moo-
ued, then your
children, which
haue onely heard
of them.

b As well con-
cerning his be-
nefits as his cor-
rections.

c Ebr. was at their
feet, iob 1. 13.
to beare, iob 1. 13.
to bind his girdle

d Because yee
haue felt both
his chastisements
and his benefits.

e As by making
gutters for the
water to come
out of the river
Nilus so water
the land.

C H A P. XI.

3 He teacheth his disciples to pray. 14 He driveth out a devill. 15 and rebuketh the blasphemous Pharisee. 28 He preferreth the spirituell cofinage. 29 They require signes and tokens. 37 Hee teacheth with the Pharisee, and reprehendeth the hypocrisis of the Pharisee, Scribes and hypocrites.

And so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples said unto him, Master, teach vs to pray, as John also taught his disciples.

Math. 6.9.

2 And he said unto them, When yee pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will be done euen in earth as it is in heauen:

2 Or, every day, or as much as is sufficient for this day.

3 Or, pardon. b By this similitude he teacheth us that we ought not to be discouraged, if we obtaine not incontinently that which we demand.

4 Or, in passing by this way.

5 Or, impudencie.

Math. 7.7. and 21.22. Marke 11.24. Ioh. 14.13. Or 16.23. Iam. 1.5.

Math. 7.9.

6 Or, if he aske an egge, will he giue him a scorpion?

7 The chiefest thing that we can desire of God, is his holy Spirit.

8 Math. 12.25. Marke 3.24. 25.

3 Our daily bread giue vs for the day, 4 And forgive vs our sinnes: for euen we forgive euery man that is indebted to vs: And lead vs not into temptation: but deliver vs from euill.

5 And whoeuer he said unto them, Which of you shall haue a friend, and shal go to him at midnight, and say vnto him, Friend, lend me three loanes?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within shoud answere and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as he needed.

9 And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shal find: knocke, and it shal be opened vnto you.

10 For euery one that asketh, receiuethe: and he that seeketh, findeth: and to him that knocketh, it shal be opened.

11 If a sonne shall aske bread of any of you that is father, will he giue him a stone? or if he aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 When he cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them said, We casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said vnto them, Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whome doe your children cast them out? Therefore shall they bee your iudges.

20 But if I by the finger of God cast out devils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that he possideth are in peace.

22 But when a stronger then he cometh vpon him, and ouercometh him, he taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 Hee that is not with mee, is against me: and he that gathereth not with mee, scattereth.

24 When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne vnto my house whence I came out.

25 And when he cometh, he findeth it swepe and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in and dwell there: so the last state of that man is worse then the first.

27 And it came to passe as he said these things, a certaine woman of the company liue by her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast suckt.

28 But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

29 And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and three shall no signe be giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.

31 The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the utmost parts of the earth to heare the wisdomme of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell, but on a candlestickke, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall bee light, hauing no part darke, then shall all

Ionas 1.17. 1.King. 10.1. 2.Chro. 9.1. Ionas 3.5. 5.15. Marke 4.21. Math. 6.22. 10. candle. n Because it should guide and leade the body. o Without spot or vice.

d That is to say, your coniuers.

e The finger of God is taken for the vertue and power of God.

f The word signifieth an entrie or porch before an house.

g They that do not wholly apply themselves to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is he against him that maketh open warre with him as Satan doeth?

h To the intent that he might worke according to his malicious nature.

i More apt to receiue him then it was afore.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

m Christ gaue her a priuie taunt for that she committed the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Math. 12.38. 39. Chap 8.16. Math. 5.15. Marke 4.21. Math. 6.22. 10. candle. n Because it should guide and leade the body. o Without spot or vice.

Be

Matth. 23. 25. p. Christ here
acquirith two
things: first that
we come truly
by our meat and
drinke: and next
that we distri-
bute part to the
poore: for cha-
ritie is the perie-
cion of the Law.
[Or, of those that
ye haue.]
[Or, that which is
just and right.]
q. He would not
breake the very
least commande-
ment: before all
things were ac-
complished: but
taught them to
sticke to the
chiefest, and not
preferre the infe-
riour ceremo-
nies, which must
quickly be abo-
lished.
Chap. 20. 4. 6. mat.
23. 6. mar. 12. 38
e. Whole stinke
and infection
appeare not
suddenly.
After 15. 10.
f. Whereby you
keepe in remem-
brance the exor-
cable deedes of
your fathers.
t. You shew your
selues as great
hypocrites as
were your fa-
thers, making
men beleeue ye
honour God,
when ye disho-
nour him.
u. They were
more curious to
build their
graves then to
follow their
doctrine.
[Or, cruelly expell
them.]
Gen. 4. 8.
2. Chron. 34. 21.
x. Because they
were culpable of
the same fault
that their ances-
ters were.
y. They hidde and
scoope away the pure doctrine, and the true vn-
derstanding of the Scriptures.

be light, euen as when a candle doeth lighe
thee with the brightnesse.
37 And as he spake, a certaine Pharise
brought him to dine with him: and he went
in, and sat downe at table.
38 And when the Pharise saw it, he mar-
uelled that hee had not first washed before
dinner.
39 And the Lord said to him, Indeede
ye Pharises make cleane the outside of the
cup and of the platter: but the inward part
is full of rauening and wickednesse.
40 Therefore, did not he that made that
which is without, make that which is with-
in also?
41 Therefore give almes of all those things
which are within, and behold, all things shall
be cleane to you.
42 But woe be to you Pharises: for ye
reue the mint, and the rue, and all manner
herbes, and passe ouer // iudgement and the
loue of God: these ought ye to haue done,
and not to haue left the other vndone.
43 Woe be to you Pharises: for ye loue
the uppermost seates in the Synagogues,
and greetings in the markets.
44 Woe be to you Scribes and Pharises
hypocrites: for ye are as graues which ap-
peare not, and the men that walke ouer
them, perceive not.
45 Then answered one of the respon-
ders of the Law, and said vnto him, Maister,
thus saying, thou puttest vs to rebuke also.
46 And he said, Woe be to you also, ye in-
terpreters of the Law: for ye lade men
with burdens grievous to be borne, and ye
your selues touch not the burdens which one
of your fingers.
47 Woe be to you: for ye build the se-
pulchres of the Prophets, and your fathers
killed them.
48 Truly ye beate witness, and allow
the deedes of your fathers: for they killed
them, and ye build their sepulchres.
49 Therefore said the wisdom of God,
I will send them Prophets and Apostles,
and of them they shall slay and // persecute,
50 That the blood of all the Prophets,
shed from the foundation of the world, may
be required of this generation.
51 From the blood of Abel vnto the blood
of Zacharias, which was slaine betwene
the Altar, and the Temple: verily I say vnto
you, it shall be required of this generation.
52 Woe be to you, interpreters of the
Law: for ye haue taken away the key of
knowledge, ye entered not in your selues, and
them that came in, ye forbad.
53 And as he said these things vnto them,
the Scribes and Pharises began to vex
him sore, and to prouoke him to speake of
many things.
54 Laying waite for him, and seeking to
catch some thing of his mouth, whereby they
might accuse him.

CHAP. XII.

1. Christ commandeth to attend hypocrites. 4. That
we should not feast man but God. 5. To confesse his

Name, 10. Blasphemy against the Spirit. 14. Not
to passe our vacation. 15. Not to grieve our selues to
conscience care of this life. 32. But to righteousness,
alms, watching, patience, wisdom and concord.

12 the meane time, there gathered toge-
ther an innumerable multitude of people,
so that they trode one another: and he began
to say vnto his disciples first, Take heede to
your selues of the leauen of the Pharises,
which is hypocrisie.

2 For there is nothing couered that
shall not be reuealed: neither hid, that shall
not be knownen.

3 Wherefore whatsoeuer ye haue spoken
in darknesse, it shall bee heard in the light:
and that which ye haue spoken in the eare,
in secret places, shall bee preached on the
houles.

4 And I say vnto you, my friends, Be
not afraid of them that kill the body, and as-
sete that are not able to doe any more.

5 But I will forewarne you, whom ye
shall feare: feare him which after hee hath
killed, hath power to cast into hell: yea, I say
vnto you, him feare.

6 Are not five sparrows bought for two
farthings, and yet not one of them is forgot-
ten before God?

7 Yea, and all the haire of your head are
numbered: feare not therefore: ye are more
of value then many sparrows.

8 Also I say vnto you, Whosoever shall
confesse me before men, him shall the Sonne
of man confesse also before the Angels of
God.

9 But he that shall denie me before men,
shall be denied before the Angels of God.

10 And whosoever shall speake a word
against the Sonne of man, it shall be forgi-
uen him: but vnto him, that shall blas-
pheme the holy Ghost, it shall not be forgi-
uen.

11 And when they shall bring you vnto
the Synagogues, and vnto the rulers and
princes, take no thought how, or what
thing ye shall answer, or what ye shall speak.

12 For the holy Ghost shall teach you in
the same // houre, what ye ought to say.

13 And one of the company said vnto him,
Maister, bid my brother diuide the inheri-
tance with me.

14 And hee said vnto him, Man, who
made me a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take
heede and beware of couetousnesse: for
though a man haue abundance, yet his life
standeth not in his riches.

16 And he put forth a parable vnto them,
saying, The // ground of a certaine rich man
brought forth frutes plenteously.

17 Therefore hee thought with himselfe,
saying, What shall I doe, because I haue no
roome where I may lay vp my frutes?

18 And he said, This will I doe, I will
pull downe my barnes, and build greater,
and therein will I gather all my frutes, and
my goods.

19 And I will say to my soule, Soule,
Thou hast much goods layde vp for many
yeeres, lue at ease, eat, drinke, and take thy
pastime.

Matth. 16. 5, 6.
marke 8. 14.

Matth. 10. 26.
marke 4. 22.

a. Openly shall
all men may
heare.
Matth. 10. 16.

Chap. 9. 26. matth.
10. 32. mar. 8. 38
2. tim. 1. 12.

b. He that shall
resist against the
word of God
purposely, and
against his con-
science.

Matth. 10. 19.
marke 13. 11.

c. Bee not so
doubtfull that
you should be
discouraged or
distrust.

[Or, moment.]

d. Christ chiefly
came to be iud-
ged, and not to
iudge: notwith-
standing he wil-
leth the Christi-
ans to be iudges

and decide con-
trouersies be-
twixt their bre-
thren, 1. Cor. 6. 2.

e. Christ con-
demneth the ar-
rogancie of the
rich worldlings,

who as though
they had God
locked vp in
their coffers and
barnes, let their
whole felicitie
in their goods,
nor considering
that God gaue
them life, and
also can take it
away when he
will.

[Or, countrey,
Eccles. 11. 19.]

h Because of
mans wicked-
nesse, which will
not beleue God,
except hee
swaere.

i Gods word
and oath are
two things in
him vncchange-
able.

k He returneth
to the compari-
son betweene
Christs Priest-
hood and the
Leuitical, which
he had begun
in the last Chapter.

1 Which is in heauen, whither Christ is gone
before o prepare vs place.

CHAP. VII.

Her comparith the Priesthood of Christ to
Melchisedec, 11 Also Christs Priesthood with the
Leuites.

Gen. 14. 18.
a So called be-
cause that Moses
maketh no men-
tion of his pa-
rents or kinde-
folkes, but as he
had bin suddenly
sent of God into
the world to be
a figure of Christ
our euergoing
Priest, & shortly
taken out of the
world againe, so
Christ as touch-
ing his humani-
ty had no father,
and concerning
his diuinity no
mother.

b That is, the
chiefe of fathers.
Numb. 1. 8. 21.
deut. 18. 1. 2.

c The Leuites
had commande-
ment to receiue
that which Abra-
ham gaue freely
to Melchisedec.

d Were begot-
ten of Abraham.
e The Leuites re-
ceiued riches of
their brethren,
but Melchisedec
of Abraham the
Patriarch there-
fore his Priest-
hood is more
excellent then
the Leuitical.

f Because there
is no mention
of his death,

confirmation is among them an end of all
strife.

17 So God willing more abundantly to
shew vnto the heirs of promise the stableness
of his counsell, bound himselfe by an oath.

18 That by two immutable things
wherein it is impossible that God should lie,
wee might haue strong consolation, which
haue our refuge to hold fast the hope that is
set before vs.

19 Which wee haue, as an ancre of the
soule, both sure and stedfast, and it is entereth
into that which is within the vaille.

20 Whether the forerunner is for vs en-
tered in, euen Iesus that is made an high
Priest for euer after the order of Melchise-
dec.

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e The Leuites re-
ceiued riches of
their brethren,
but Melchisedec
of Abraham the
Patriarch there-
fore his Priest-
hood is more
excellent then
the Leuitical.

f Because there
is no mention
of his death,

then of necessity must there be a change of
the Law.

12 For he of whom these things are spo-
ken, pertained vnto another tribe, wherof
no man stued at the Altar.

14 For it is euident, that our Lord Iesus
our of Iuda, concerning the which Tribe
Moses spake nothing, touching the Priest-
hood.

15 And it is yet a more euident thing, be-
cause that after the similitude of Melchise-
dec, there is risen by another Priest.

16 Which is not made Priest after the
Law of the carnall Commandement, but
after the power of the endless life.

17 For hee testifieth thou, Thou art
a Priest for euer, after the order of Melchise-
dec.

18 For the Commandement that went
afore, is disannulled, because of the weaknes
thereof, and vnpitchable.

19 For the Law made nothing perfect, but
the bringing in of a better hope made perfect,
wherby we draw nether vnto God.

20 And forasmuch as it is not without
an oath (for these are made Priests without
an oath:

21 But this, hee is made with an oath by
him that sayd vnto him, The Lord hath
sworne, and will not repent, Thou art a
Priest for euer, after the order of Melchise-
dec.)

22 By so much as Iesus made a surety of
a better Testament.

23 And among them many were made
Priests, because they were not suffered to en-
dure by the reason of death.

24 But this man, because hee endureth
euer, hath an euergoing Priesthood.

25 Wherefore, he is able also perfectly
to saue them that come vnto God by him, see-
ing hee euer liueth, to make intercession for
them.

26 For such an high Priest it became vs to
haue, which is holy, harmlesse, vndefiled, se-
parate from sinners, and made higher then
the heauens:

27 Which needed not dayly as those high
Priests to offer by Sacrifice, first for his
owne sinnes, & then for the peoples: for that
did he once, when he offered by himselfe.

28 For the Lawe maketh men high
Priests, which haue infirmitie: but the
word of the oath that was since the Lawe,
maketh the Sonne, who is consecrated for
euermore.

was first made after the Law was giuen: but because the declarati-
on of that eternall oath was then revealed vnto the world.

CHAP. VIII.

6 He proueth the abolishing as well of the Leuiti-
call Priesthood, as of the old Covenant by the spirituall
and euergoing Priesthood of Christ, 8 And by the
New Covenant.

N Ow of the things which wee haue spo-
ken, this is the summe, that wee haue
such an high Priest, that steth at the right
hand of the Throne of the Maiestie in hea-
uens,

2 And is a minister of the Sanctuary,
and

g The Law and
the Priesthood
are both of one
condition: so
that both Aa-
rons and Moses
Office pertained
to Christ, which
is Priest and
Law maker.

h Which stood
in outward and
corporall cere-
monies.

i For the Lawe
hath no vertue
nor profit, till a
man be come to
Christ.

j Or, it was an in-
troductiō of a
better hope.

k Therefore all
others are blas-
phemous, that
either make
themselves his
successors, or
pretend any o-
ther sacrifice.

l The fruit of
his Priesthood
is to saue, and
that fully, and
perfectly, not by
supplying that
that wanteth,
but by taking
away the Law,
which is vnpur-
ged by reason of
our iniquities.

m And cannot
without blasphemie
be said to be
offred againe, or
else by any crea-
ture: for none
could offer him,
but himselfe.

n Not that he

o That is, hea-
uen.

p p p

Which is the body of Christ.
For else it should be corruptible.

He proueth that Christs body is the true tabernacle, and that hee must needs be made man, to the intent that hee might haue a thing to offer, which was his body.

Exod. 25.40.

ad. 7.44.

Seeing the offerings of the Levites were but shadowes of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christs heavenly Sanctuary, his Tabernacle, and Office, are farre more excellent.

Or, conuenant.

Iere. 31.31.

rom. 11.27.

chap. 10.16.

That is, when Christ shall re-

mit out sinnes by the preaching of the Gospel.

Signifying, that there should be no more diu-

sion, but all shall be made one Church.

Man by trans-

gressing the bands of the

Couenant could not enjoy the commoditie thereof.

Men shal not in the time of the Gospel be ignorant as they were before, but shall know God much more perfectly through Christ.

Or, Tabernacle.

Or, ceremonies.

a Not heuently

and spirituall.

Exod. 26.1.

and 26.1.

b That is, on the inward side of the vail, which was hid from the people.

mid of the true Tabernacle, which the Lord sight, and not man.

For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.

For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts.

Who serue vnto the patene & shadow of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle. See, said he, that thou make all things according to the patene shewed to thee in the mount.

But now our high Priest hath obtained a more excellent office, inas much as he is the Mediator of a better Testament, which is established upon better promises.

For if that first Testament had bin faultlesse, no place should haue bin sought for the second.

For in rebuking them, hee saith, Behold, the dayes will come, sayth the Lord, when I shall make with the house of Israel, and with the house of Iuda, a new Testament.

Not like the Testament that I made with their fathers, in the day that I took them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

For I will be mercifull to their iniquities, and I will remember their sinnes and their iniquities no more.

In that he sayth, A new Testament, hee hath abrogate the olde: now that which is disannulled and waxed old, is ready to vanishe away.

How that the ceremonies and sacrifices of the Law are abolished, 1. by the eternitie and perfection of Christs sacrifice.

Then the first Testament had also ordinances of religion, and a worldly sanctuary.

For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

And after the second was the Tabernacle, which is called the most holie of all.

Which had the golden censer, and the Arke of the Testament overlaid round a-

bout with golde, wherein the golden pot which had Manna was, and Arons rod that had budded and the tables of the Testament.

And ouer the Arke were the glorious Cherubims, shadowing the Mercy seat: of which things we will not now speake particularly.

Now when these things were thus ordained, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

But into the second went the High Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

Whereby the holy Ghost this signified, that the way into the holiest of all was not yet opened, while as yet the first Tabernacle was standing.

Which was a figure for the time present wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

Which only stood in meats & drinckes, and diuers washings, and carnal rites, vntill the time of reformation.

But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

Neither by the blood of goates and calves: but by his owne blood entered he in once into the holy place, and obtained eternall redemption for vs.

For if the blood of buls & of goates, and the ashes of an heifer, sprinkling them that are uncleane, sanctified as touching the purifying of the flesh,

How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God?

And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called might receiue the promise of eternall inheritance.

For where a Testament is, there must bee the death of him that made the Testament.

For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliu.

Therefore, neither was the first orde-

ned without blood.

Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leviticall Priest offered yeerely, and therefore did only represent the true holines: but Christ by one only sacrifice hath made holy for euer all them that beleue.

Outwardly in the sight of man, which of themselves procure death, and are the fruits thereof.

Which of themselves procure death, and are the fruits thereof. Made bet weene God and Christ, who by his death should make vs heires.

Without the death of beas that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.

nam. 17.10.

1 King. 8.9.

2 cor. 5.10.

Exod. 25.22.

Or, corner of the Arke.

Exod. 30.10.

Leuit. 16.2.

Or, errant.

For to long as the hie Priest offered once a yeere for his owne sinnes, & for the peoples, and alio whiles this search-

ly tabernacle stood, the way to the heavenly Ta-

bernacle, which is made open by Christs blood, could not be entered into.

Or, perfect.

Neither yet him for whom they were offered.

Which ceremonies although they were ordained of God, yet considered in

themselves, or else compared with

Christ, are but carnall, grosse,

and earthly, and touch not the soule.

Till the new Testament was appointed.

Which was his body and humane nature.

Which is heaven.

For Christ was the sacrifice, the

Tabernacle, and

the Priest.

Leuit. 16.14.

hum. 19.4.

The Leviticall Priest offered

beas blood, but

1 Out-

wardly in the sight of man.

1 Pet. 1.19. 1. ioh. 1.7. reuelat. 1.5.

Which of themselves procure death, and are the fruits thereof.

1 Made bet weene God and Christ, who by his death should make vs heires.

Gal. 3.15. o He

prophet that Christ must die, because the couenant or Testament is of none effect without the death of the Testator.

p Without the death of beas that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.

For this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him:

2 To whom also Abraham gaue a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.

3 Without father, without mother, † without descent, hauing neither beginning of dayes nor end of life: but made like vnto the Sonne of God, abideth a Priest continually. † Gr. with pedigree.

4 Now consider how great this man was, vnto whom euen the Patriarch Abraham gaue the tenth of the spoiles.

5 And verily they that are of the sonnes of Leui, who receiue the office of the Priesthood, haue a commandement to take Tithes of the people, according to the Law, that is of their brethren, though they come out of the loynes of Abraham:

6 But hee whose descent is not counted from them, receiued tithes of Abraham, and blessed him that had the promises. || Or, pedigree.

7 And without all contradiction, the lesse is blessed of the better.

8 And here men that die receiue tithes: but there he receiueth them, of whom it is witnessed that he liueth.

9 And as I may so say, Leui also who receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loines of his father when Melchisedec met him.

11 If therefore perfection were by the Leviticall Priesthood (for vnder it the people receiued the Law) what further neede was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the Priesthood being changed, there is made

made of necessitie a change also of the Law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gaue attendance at the Altar.

14 For it is euident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning Priesthood.

15 And it is yet farre more euident: for that after the similitude of Melchisedec there ariseth another Priest,

16 who is made not after the Law of a carnal commandement, but after the power of an endlesse life.

17 For he testifieth; Thou art a Priest for euer after the order of Melchisedec.

18 For there is verily a disanulling of the commandement going befoze, for the weakenesse and vnprofitablenesse thereof.

19 For the Law made nothing perfect, || but the bringing in of a better hope did: by the which we draw nigh vnto God.

20 And in as much as not without an othe hee was made Priest,

21 (For those Priests were made || without an oath: but this with an oath, by him that said vnto him, *The Lord sware and will not repent, thou art a Priest for euer after the order of Melchisedec.)

22 By so much was Jesus made a suretie of a better Testament.

23 And they truly were many Priests, because they were not suffered to continue by reason of death.

24 But this man because he continueth euer, hath an || vnchangeable Priesthood.

25 Wherefore hee is able also to saue them || to the uttermost, that come vnto God by him, seeing he euer liueth to make intercession for them.

26 For such an high Priest became vs, who is holy, harme-

The seconde Epistle of S. Paule

To Timothee.

fol. xcviij.

leth in he. Thys thou knowest howe that all they whiche are in Asia, be turned from me. Of whiche sorte are Phygelos and Hermogenes. The Lorde geue merce vnto the house of Duelliphoras, for he ofte refreshed me, and was not ashamed of my chapne: but when he was at Rome, he sought me oute verp dylp- gentlp, and founde me. The Lorde graunte vnto hym that he maye synbe merce with the Lorde at that dape. And in howe manpe thinges he mypsted vnto me at Ephesus thou knowest verp well.

The.iiij. Chapter.

Aske as in the first Chapter, so here he exhorted hym to be constant in trouble, to suffer manfully, and to byde faith in the holysme doctrine of oure Lorde Jesu Christ.

Thou therfor my sonne, be strong in the grace that is in Christ Jesus. And what thynges thou halt heard of me, manpe bearpng toynes, the same despuer to saythfull men, whiche are apte to teache other.

Thou therfor suffer affliction as a good souldper of Jesu Christ. No man that warreth entangleth hym selfe with worldlye busynesse, and that because he woulde please hym that hath chosen hym to be a souldper. And though a man stryue for a matter, yet is he not crowned, except he stryue lawfullp. The husbandman that laboureth must spalte receyue of the frutes. Consyder what I sape. The Lorde geueth vnderstandpge in all thynges.

Remember that Jesus Christe beynge of the seide of Dauid, rose agayne from death acordinge to my Gospel, wherewith I suffer trouble as an euill doer, euen vnto bondes. But the worde of God was not bounde. Herefore I suffer all thynges, for the electes sakes, that they maye obtayne the saluacion, which is in Christe Jesus, with eternal glorie.

Electe.

It is a true sayng, if we be deade w hym, we also shall lye with hym. If we be paccynte, we shall also rapgne with hym. If we be npe hym, he also shall deserue vs. If we beleue not yett abpdyth he saythfull. He can not deny hym selfe. Of these thynges put them in remembraunce, and telke before the Lorde, if they stryue not aboute wordes, which is to no profyte, but to peruerthe the hearers.

Conuenienses.
Math. x. d
Marc. viij. c
Roma. iij. a

Studpe to shewe thy selfe laudable vnto God a workman that nedeth not to be ashamed bypdpnge the worde of truste in helpe. Ungholtsp and bayne voyces passe ouer, for they shal encrease vnto greater vngodlpnes, and thep wordes shall crete euen as doeth a cancre, of whose number is Symeonos & Phyletos, which as concernpge the true the haue erred, sayng that the resurreccion is past al redp, and do deuoye the faith of diuers persons.

Symeonos.
Phyletos.

But the sure grounde of God remaineth, and hath thysseale: the Lord knoweth them p are his, & let euery man that calleth on the

name of Christe departe fro iniquitie. Notwithstanding in a greate house are not onelp deliels of golde and of siluer, but also of wynde and of earthe, some for honoure, and some vnto dishonoure. But if a man purge hym selfe from suche felowes, he shall be a vessel sanctified vnto honoure, mete for the Lorde, & prepared vnto all good woorkes.

Lettes of pouth auoyde, and folow rpyhtynousnes, sayth, loue, & peace, with them that call on the Lorde with pure herte, of oldp & vblearned questions put from the, remembryng that they do, but geue stryfe. But the seruante of the Lorde must not stryue, but must be peassable to all men, and apte to teache, and one that can suffer the euill in meakenes, and can informe them that resiste: p that God at any tyme wyl geue them repentance for to knowe the trueth, that they may come to their felices agayne out of the snare of the deuill, whiche are nowe taken of hym at hys wyl.

The.iiij. Chapter.

The prophesie of the periculous tyme, seereth out hys certyen in thep colours, telleth vs what they be within, for all they say sacro outwardp. Persecution for the gospel.

Thyself vnderstand, that in the last dayes shall come perplous tyme. i. Tim. iij. a mes. for the men shall be louers of thep owne felices couetous, of bolsters, proude, cursed sp. dera, dylodpnt to father and mother, vnthaukefull, vngholpe, vnkynde, truce breakers, subboine false accusers, rpatours, fierce despyers of the whiche are good, rapteurs, hedype, hpe mnded, greddp vpon voluptuoulnes them that more then the louers of God, haupnge a simp thoulde pteptude of Godly lypunge, but haue derided power thereof: and suche abhoare. Of thysa sorte are they whiche enter into houses, & bring into bondage womē laden wth spune whiche women are lede of dyuers lustes, euer learpnge, and neuer able to come vnto the knowtledge of the trueth.

Thys was
prophesied of
p. i. Tim. iij. a
p. i. Tim. iij. a
p. i. Tim. iij. a

As Iannes and Jambres with Moyses, Hoples, euen so do these resiste the trueth, me they are of corrupte mndes, and lewde, as cōcēpypng the faith, but they shall preuaple no longer. For thep madnes shal be bittered vnto all men as thep was. But thou halte sene the experience of my doctrine, saythp of lypunge, purpolt, sayth, long suffering, loue, patience, persecucions, and afflictions which happened vnto me at Antioche, at Iconium and at Epstra: whiche persecucions I suffered paccyentlp. And from them all, the Lorde despuer me. And all that wyl lye Godlye in Christe Jesu, must suffer persecucions. But euill man and discerpners shal ware worse & wasse whyle they deceyue, and are deceyued them selues.

Exod. iij. d
James.
Jambres.

But continue thou in the thynges whiche thou halt learned, which also were comitted vnto the sepyng thou knowest of whome thou halt

Thou halt

The Epistle of S. Paule

Hast leaured them, and for as muche also as thou haste knowen holp scripture of a chpib, whiche is able to make the wple vnto saluacion thow the fapth which is in Christ Jesu, for al scripture geuen by inspiacio of God, is profitable to teache, to improue, to amende and to instruct in rpghtuousnes, that the man of God maye be perfecte and prepared vnto all good workes.

2. Petr. i. d
Scripture.

The iij. Chapter.

Whe exhorted Timothee to be feruent in the word and to suffer aduersite, maketh mencion of his own death, and byddeth Timothee to me vnto hym.

Tell uspe therfore before God, a before the Lord Jesu Christ, which shall iudge quicke and deade in hys appearing in his kpngedome, preache the word,

Thep that be feruent, be it in season or out of season. I have no true pious, rebuke, exhort, wth all long suffering fapth nor lust and doctryne, for the tyme wpll come, when to lue God thep wpll not suffer whollsome doctryne: but after thep owne lustes shall thep (whose earnestnes pth) get them an heape of teachers, & that turne thep reres from the trueth, and shalbe geuen vnto fables. But watche thou in all thynges, and suffer aduersite and do y work of an Euangelist, full p the tyme offyce vnto y vtmost.

For I am now ready to be offered, and the tyme of my departyng is at hande. I haue fought a good fpyght, and haue fulfilled my course, and haue kepte the fapth from henceforth is layde vp for me a crowne of rpghtuousnes which the Lord that is a rpghtuous iudge shall geue me at that daye: not to me on ly, but vnto all them that loue hys compage, make spede to come vnto me at once.

For Demas hath left me & hath loved this present worlde, and is departed into Thessalonica. Crescens is gone to Galacia, & Titus vnto Dalmacia. Dnelpe Lucas is wth me. Take Marke and bypge hym wth the for he is necessarpe vnto me, for to minister. And Tychicus haue I sent to Ephesus. The cloke that I left at Troada wth Carpus, when thou comest, bypge wth the, and the booke but specially the parchement. Alexander the copper Smyth opd me muche euill, the Lord rewarde him, according to hys dedes, of whiche thou ware also, for he wpythode our preachinge soze.

At my spylle answerpng, no man asslsted me, but all forsoke me. I praye God that it maye not be layde to thep charges: & notwithstandinge the Lord asslsted me, & strenghted me, that by me the preachinge shoulde be fulfilled to the vttermoste, and that al the Gentyles shoulde heare. And I was deliuered out of the mouth of the Spd. And the Lord shall deliuer me from all euill doyng, and shall kepe me to his heauenly kpngdome. To whome be prayse for ever and ever, Amen.

vnto Titus.

Salute Paule and Aquila, and the household of Onesiphorus. Crastus abode at Corinthum. Trophimos I left at Myletum speke. Make spede to come before winter. Eubolus greeteth the, and Pudens, and Amus, & Claudia, and all the brethren. The Lord Jesus Christ be wth thy spypre. Grace be wth you. Amen.

The ende of the seconde Epistle wrytten from Rome vnto Timothee, when Paul was presented the seconde tyme vnto the Emperoure Nero.

The Prologe vpon the Epistle of S. Paul the Apostle vnto Titus.

This is a short Epistle wher in yet is contayned al that is needfull for a christian to knowe. In the first Chapter he sheweth what maner of man a byshoppe or curate ought to be: that is to witte, vertuous, and learned, to preache and defend the Gospell,

and to confounde the doctryne of trauylge in woordes and mannes traditjons whiche euer fighte agaynst the fapthe, and carpe awaye the conscience caproue from the freedom that is in Christe into the bondage of thep owne imaginacions and iudicys.

one, as though these thynges shoulde make a man good in the sight of God, whiche are to no purpose. In the seconde he teacheth all degrees, old, yonge men, women, maysters, and seruantes howe to behaue them selues as they which Christ hath boughte wth hys bloude to be hys proper or peculiar people, to glorifye God wth good workes.

In the thyrde he teacheth to honoure temporal rulers, and to obeye them, and yet bypgeth to Christe agayn, and of the grace that he hath purchased for vs, that no man shoulde thinke that the obedience to payners laste, or any other woordes shoulde implese vs before God. And laste of all he chargeth to auoid the compage of the subbyne and of the heresytes.

The Epistle of Saynet Paule the Apostle vnto Titus.

The first Chapter.

While exhorteth Titus to ordeyne presbiter & byshoppes in euery cite, declareth what maner of me they ought to be that are chosen to that offyce, & chargeth Titus to rebuke suche as withstand the gospell.

Praule the seruant of God and an Apostle of Jesu Christ, to preache the fapthe of Goddes elect, & the knowledg of that trueth, whiche is after Godlynes, vpon the

2. Timot. i. c

The Epistle of S. Paule

To Titus.

fol. xcix.

Elders
which Timo
theus calleth
ouerleas.

I For thys cause left I the in Crete, that thou shouldest performe that whiche was lawe. Bishops and hynges, and shouldest ordeyne elders in euery church. Elders are all churche as I appoynted the. A man be faulte one & an other. The husbande of one wyfe hauing fapthcer chosen to full chylde, whiche are not sclaundered of reproche, neyther are dysobedient. For a byshoppe must be faultlesse, as it becometh the impuier of God: not stubborne, not angrie, not drunkarde, no feghter, not geuen to spylth lucre: but herberous one that loueth goodnes, sober mynded, reghytuous, holp temperate, and suche as cleaueth vnto the true worde of doctrine, that he mape be able to exhort with wholesome learpnge, and to improve them, that save agaynst it.

I For there are many dysobedient: & talkers of vanitie and discepuers of myndes, namely thep of the circumcision, whose mouthes must be stopped: whiche peruerse whole houses teachunge thynge whiche they oughte not because of spylth lucre. One beynge of the selues, which was a poete of thep owne, said: The Cretians are alwayes lyars, euil bestes and slowe helperes. Thys wotnesse is true, wherfore rebuke them sharply that they mape be founde in the fapth, and not takyn hede to Jhesus fables and commaundementes of me that turne from the true the. Vnto the pure are all thynge pure, but vnto them that are despyled and vbeleupnge, is nothynge pure: but even the very myndes and consciences of them are despyled. They confesse that they knowe God: but with the dedes they denye hym, and are abhominable and dysobedient, and vnto all good workes discommendable.

The.ii. Chapter.

Who calleth hym howe he shall teache all degrees how to behaue them selues

Olde men.

Olde women.

Yong women

Yonge men.

I Et speake thou & whiche becometh whollome learpnge. That the elder me be sober, honest, discret, founde in the fapth, in loue, and in pacience. And the elder women spheuple, that they be in such rapme as becometh holpnes, not false accusars, not geuen to muche dyspnyng, but teachers of honest thinges to make the yong womē sober mynded, to loue thep husbandes, to loue their chylde, to be discret, chaste, husbandly, good & obedient vnto thep owne husbandes, & the word of God be not euyl spoken of. Yellg me spheuple exhort that they be sober mynded,

Aboue all thynge thep thep selfe an example of good workes with in corrupt doctrine with honestie, and with the whollome worde, which cannot be rebuked, that he which with standeth, mape be ashamed, hauing nothynge in pou that he mape dyspnyng. The seruantes exhort to be obedient vnto thep owne mapsters, and to please in all thynge, not alswerynge agayn, neyther be pryethers, but & they thep all good fapthfulnes, that they mape do worlthp to & doctrine of oure saupoure God in all thynge.

I For the grace of God, & bringeth saluation vnto al men, hath apere & teacheth vs & we shoulde denye vngodlynes & worldly lustes, and that we shoulde lye sobe mpynded reghytuously and Godly in this present worlde, lohyng for that blessed hope and glorious apperpyng of the mpyghte God, and of oure saupoure Jhesu Chylte, whiche gaue hym selfe for vs, to redeme vs from al vntreghytuousnes and to pouge vs a peculpat people vnto hys selfe, seruetylly geue vnto good workes. These thynge speake, and exhort, & rebuke, with all commaundpyng, & that no man despylle the.

The.iii. Chapter.

Of the obediences to such as are in authorite. The warneth Titus to beware of folpwe and vnprospitable questyons.



Warne them that they submytte them selues to rule and power to obepe the officers that they be ready vnto al good workes that they speake euyl of nom that they be no feghters, but solte, thepunge all meakenes vnto al men. For we our selues also in tymes past, vnto thep, dysobedient, decepted, in daunger to lustes, and to dnyers maners of voluptuousnes, lypung in malprounys and enuye, ful of hate, hatyng one another.

I But after that the hyndnes and loue of our saupoure God to man warde appered, not of the dedes of rightuousnes, which we wrought but of hys mercy he saved vs, by the fountayne of the newe bypthe, & with the renuyng of holpe gholt, which he shed on vs abundantly, thozowe Jhesu Chylte oure saupoure, that we ones iustified by hys grace, shoulde be hepers of eternall lyfe, thozow hope. & Thys is a true saupnge.

Of these thynge I would thou shouldest certpfe, that they whiche beleue God, might be dyspnt to go forwarde in good workes. These thynge are good and profitabte vnto men. folpsh questyons and genealogys, and bzaupnge and strepe aboute the law auopdes: for they are vnprofitabte and superfluous. A man that is geuen to herispe, after the spyt of the secoude admonicion auopde, remembryng that he that is suche, is peruerbed, and spyneth even dammed by hys owne iudgement.

fol. c. When

Servantes
Ephel. vi. a
Col. iii. b.
i. Pet. ii. c.

Must be obeyed.

Mercy

The Epistle of S. Paule

¶ When I shall sende Artemas vnto the or
Tichicus, be diligente to come to me vnto Ni-
chopolis. For I haue determynd there to
winter. Wrynge zenas the latwape and Apol-
los on the p[er]io[n]e diligentl[ie], that nothing
be lacking vnto the. And let oures also learne
to excell in good workes as far forth,
as neede requyret, that they be not
v[n]fruitful. All that are with
me salute the. Grete
them that loue vs
in the sapthe
Grace be
to you
all.
A M E.
Wryten from Nichopolis
a c[er]tpe of Macedo-
nia.

The Prologe

vpon the Epistle of S. Paul
the Apostle vnto Phyle-
mon.



Phys Epistle S. Paule the-
weeth a goodl[ie] ensample of ch[ri]sten
loue. Wherein he se towe haue ta-
kerh p[er] Oneimus vnto hym a ma-
kerh intercession, for hym vnto hys
mapure and healper, hym toweh all
that he mape, and behaueth him selfe
none other towe than as thou. h he hym selfe
saye Oneimus. Which thynge per he doeth not toweh
p[er]uener and auctorita, as he had myghte haue done,
but putteth of all authoritie and whatsoeuer
he myghte of right do, that Philemon myghte
do hys towe p[er] Oneimus, a
with great mekenes & wisdom
teacheth Philemon to se his
duye in Chyrlie Iesus.

The Epistle

of Saynct Paule vn-
to Phylemon.

¶ We reioyseth to heare of the sapth & loue of Phile-
mon, towhom he despyeth to forgyue hys seruaunt One-
mus and loyngly to receyue hym agayne.



Paul the p[er]p[ro]-
ner of Iesu Chyrlie
and brother Timo-
theus.
Vnto Philemon
the beloued, & oure
healper, and to the
beloued Appia, and
to Archippus our
felowe souldper, &
to the cong regarpon of thy house.

Grace be with you and peace from God
our father, and from the Lorde Iesus Chyrlie.
I thanke my God, makynge mention al-
wayes of the in my p[er]ap[er]s, wher I heare of
thy loue and sapth, which thou halt towarde
the Lorde Iesu, and towarde all sapnetes: so
that the fellowshipp that thou halte in the

vnto Philemon.

sapth, is frutefull thoro[ugh] knowlede of all
good thynge, which are in pon by Iesus
Chyrlie. And we haue grete loue, and conso-
lation ouer thy loue: for by the (vnto the) the
sainet & hertes are comforted.

¶ Wherefore though I be bolde in Chyrlie to
enioyne the, that which becommeth the: yet
for loues sake I rather befeche the, though I
be as I am, euen Paule aged, and now in bo-
des for Iesu Chyrlies sake. I befeche the for
my sonne Oneimus, whom I begat in my
bondes, which in tyme passed was to the v[n]-
prospitable both to the, and also to me, whome
I haue sente home agayne. Thou therfore re-
ceyue hym, that is to say, myne owne bowels
whome I woulde sapne haue receyued with
me, that in thy stede he myght haue ministrad
vnto me in the bondes of the Gospell. Neuer
thelesse, withouth thy mynde, woulde I do no
thynge, that the good which spryngeth of
the, shoulde not be as it were of necessity, but
wyllynge lye.

¶ Appelle he therfore departed for a season
that thou shouldest receyue hym for euer, not
now as a seruaunt, but aboute a seruaunt
I meane a brother beloued, sp[er]uall to me:
but howe muche more vnto the, bothe in the
fleshe and also in the Lorde. If thou count me
a felowe, receyue hym as my selfe. If he haue
hurte the, or stoneth the oughte that sape to
my charge, I Paule haue wryten it to myne
owne hande, I wyl recompile it. So that
I do not sape, to the, howe that thou owest vn-
to me euen thyne owne selfe. Euen so brother,
let me enioyne the in the Lorde. Comfoite my
bowelles in the Lorde. Trusting in thyne obe-
dyence, I wrote vnto the, knowing, that thou
wylt do more then I sape for. Moreover pre-
pare me lodgynge: for I trulle thoro[ugh] the
healpe of your p[er]ap[er]s, I shall be geuen vnto
you. There salute the Epaphras my felowe
p[er]soner in chyrlie Iesu. Marcus, Aristarchus
Deimas, Lucas, my helpers. The grace of our
Lorde Iesu Chyrlie be with poure sp[er]yten
Amen.

¶ Sent from Rome by One-
mus a seruaunt.

A Prologe to

the first Epistle of S. Peter.



Phys Epistle of Saynct Peter
wryte to the heathen that the re con-
uerter, and equylyeth them to sancti-
ficate in the sapth, to graue heren
and to towe p[er]se etc. thoro[ugh] all me-
nes of sufferynge, and also good wo-
kes.

In the first he declareth the sufferynge of saynct
thoro[ugh] Chyrlies bloude, and comfother them toweh
the hope of the p[er]f[er] to come, & that the haue
not deserued it, but that the p[er]p[ro]phets prophesied is
shoulde be geuen vs, and as Chyrlie to hich redempti-
on out of synne, all vntrewe is, hope to be rethoried
to leade an holpe conuerfacyon. and because the be
syche bought and made bynes of a cryne inheri-
taunce, to take hene that the lost it not agayne tho-
ro[ugh] oure owne negligent.

In the secunde Chapter he sheweth that Christe is the foundacion and head corner stone, wherupon all are builded thowthe fapthe, whether it be Jewe or gentyle, and howe that in Christe they are made wyse, to offer them selues to God, as Christe dyd hym selfe, as also the iustice of the fapthe that fyghe agaynst the soule. And fyghe to teacheth them in general to obey the wyseholpe rulers, and then in speciall he teacheth the seruantes to obey their masters as they good as hande, and to suffer wronge of them as Christe suffered wronge for vs.

In the thyrde he teacheth the typpes to obey their husbandes, as though they be vnbelted, and to spall them selues godlye as it becometh holynes. And therto that the husbandes suffer and beare the in sympe of their wyues, and thus according to know ledge tope them. And then in general he exhorteth them to be softe, lowly, and patient, as a frendly one to another, and to suffer for righteousness after the example of Christe.

In the fourth he exhorteth to lye bynne and to tame the fleshe tope sobrietye, watchynge and prayer, and to loue eche other, and to knowe that all good graces are of God, and euerie man to heale hys neyghbour as he hath receyued of God, and synallye not to wonder, but to reioyce though they must suffer for Christes names sake, because that as they be here partakers of hys afflictions, so shall they be partakers of hys glorie to come.

In the fyfth he teacheth the Episcoppes and presbyters to be sober, and to beare Christes fleshe, and to warnish vs of the deuyll, whiche on euerie tyme lyeth in wait for vs.

The fyrst Epistle of Sayncte Peter the Apostle.

The fyrst Chapter.

He sheweth that thowthe the aboundant mercy of God, we are begotten agayne to a lyue hope, and howe fapthe must be tryed, and howe the saluacion in Christe is no netwe: but a thyng, wherof we are made partakers of a goodlye conuersacion, for so muche as they are nowe borne a netwe by the word of God.

Here Peter (as other true Apostles do) speaketh forth the treasure of mercy whiche God hath bounde hym selfe to geue vs for Christes sake, and then our dutie what we are bound to do agayne, Jesus Christe, whiche thowthe his aboundant mercie begat vs agayne into a lyue hope by the resurrection of Jesus Christe from death, to enioye an inheritaunce immortall & vnderpyned, and that puttyng not, referueth in heauen for you, whiche are kept by the power of God thowthe fapthe, vnto saluacion, whiche saluacion is prepared all ready to be shewed in the laste tyme, in the whiche tyme ye shall reioyce, though ye nowe for a season



After an Apostle of Jesus Christe to them that dwell here & there as strangers thowthe all Pontus, Galacia, Capadocia, Asia, and Bithynia, electe by the power of God for knowlege of God the father, thowthe the sanctifyinge of the fapthe, vnto obedience & sprinklynge of the bloude of Jesus Christe.

Grace be with you & peace be multiplied. Blessed be God the father of our Lord Jesus Christe, whiche thowthe his aboundant mercie begat vs agayne into a lyue hope by the resurrection of Jesus Christe from death, to enioye an inheritaunce immortall & vnderpyned, and that puttyng not, referueth in heauen for you, whiche are kept by the power of God thowthe fapthe, vnto saluacion, whiche saluacion is prepared all ready to be shewed in the laste tyme, in the whiche tyme ye shall reioyce, though ye nowe for a season

(ye nede requyre) ye are in heauyned, thowthe manyfolde temptacion, that poure fapthe ones tryed beynge muche more precious, the golde that purifyeth (though it be tryed with fyre) myghte be founde vnto laude, glorie, and honoure, at the apereynge of Jesus Christe whome ye haue not seene, and yet loue hym, in whome euen nowe, though ye se hym not, yet do ye beleue: and reioyce with ioye vnderstandeable and glorious: receyvinge the ende of poure fapthe, the saluacion of poure soules.

Of whiche saluacion haue the Prophetes enquired and searched, whiche prophesied of the grace that shoulde come vnto you, searchynge when or at what tyme of the fapthe of Christe whiche was in them, shoulde signifye, whiche fapthe testyfyed before, the passyng that shoulde come vnto Christe, and the glorie that shoulde folowe after: vnto which Prophetes it was declared, that not vnto the selues, but vnto vs, they shoulde mynister the thynges whiche are nowe shewed vnto you of them whiche by the holpe of holste sent downe from heauen, haue preached vnto you the thynges whiche the angells desyre to be holders.

Wherefore gride up the lynes of poure mynister, be sober, and trust perfectely on the grace that is broughte vnto you, by the declaration of Jesus Christe, as obeyedent chylde, not falslyng poure selues vnto your old lutes of ignorance: but as he whiche called Ignorance you is holpe, euen so be ye help in all manner of conuersacion, because it is wyrtten, We be of euyl help, for I am help.

And so be that ye call on the father, whiche without respecte of person, indyeth accordynge to euery mannes workes, se that ye passe the tyme of poure pylgrymage in feare. For as muche as ye knowe howe that ye were not redeemed with corruptible syluer and golde, from poure bapme conuersacion whiche ye receyued by the tradicions of fathers: but with the precious bloude of Christe as of a lambe vnderpyned, and without spotte, whiche was ordeyned before the worlde was made, but was declared in the laste tymes for poure sakes, whiche by hys meanes haue beleued on God that rased hym from death, & glorified hym, that poure fapthe and hope myght be in God.

And for as muche as ye haue purposed, poure soules thowthe the fapthe, in obeying the trueth for to loue brotherlye without faptinge, se that ye loue one another with a pure herte feruentlye: for ye are borne a netwe, not of mortall seede, but of immortall, by the word of God whiche lyueth, and lasteth for euer. For all fleshe is as grasse, and all the glorye of man is as the floure grasse. The grasse withereth, and the floure falleth awaye, but the worde of the Lord endureth euer. And this is the worde whiche by the gospel was preached amonge you.

So poure workers shall we be iudged: for as the unspottable fapthe is, such are the workers by which the fapthe is leue. 1. Cor. 1. 1. and 2. 1. 1. John. 1. 1. Apoc. 1. 1. We be purposed frelye in beleuynge the trueth of Christe for to loue one another.

1. Cor. 1. 1. 1. John. 1. 1. Apoc. 1. 1.

The kynges Epistle

The notes.

Michaelhope a. A lpuelp hope is that wherby we be cerry-
tapne of everlastyng lyfe.

The.ij. Chapter.

We exhorteth men to lape a lpe all byre, wherby
that Chylde is the foundacyon wherupon they buyld,
preparyng them to abyde from fleschly lutes, and to
obey the lordys rulers. Whiche seruantes shoulde be-
have them selues towardes their maysters. We exhor-
teth to suffer after the example of Chylde.



We be the
churches: & f
obedience of
the herte is f
crispe. Godi
sp sacrifice
must be offer-
red to oure
neighbour
for p f thou
offerest it to
God, thou
makest a do-
del p dol of
hym.

Wherfore lape a lpe all malp-
ousnes, and all gyle, and dylly-
mactyon, and enuy, and all
backbityng: and as newe
bourned babes, desyre that rea-
sonable mylke whiche is wythout corrupcyon
that pe may growe therein. If so be that pe
have tasted howe pleasaunt the worde is, to
whome pe come as vnto a lpyng stone dyl-
alowed of men, but chosen of God and precy-
ous: and pe as lpyng stones, are made a spi-
rituall house, and an holpe pyllhode, for
to offer by spyrituall sacrifice, acceptable to
God by Iesus Chylde.

Wherfore it is contained in the scripture:
Beholde, I put in Spon an head corner stone,
electe and precyous: and he that beleueth on
hym, shall not be ashamed. Vnto pou therfor
whiche beleue, he is precyous, but vnto them
whiche beleue not, the stone whiche the buyl-
ders refused the same is made the head stone
in the corner, and a stone to stumple at, and a
roche to offende them whiche stumple at the
word, and beleue not that wherupon they were
set. But pe are a chosen generacyon, a royall
pyllhode, an holpe nacyon and a peculpar
people that pe shoulde shewe the vertues of
hym that called pou oute of darkenes into his
marueylous lpyght, whiche in tyme past were
not vnder mercye, but nowe haue obteyned
mercye.

Galat. b. e.
Roma. xij. b.

Dearely beloued, I beseeche pou as vtra-
gers and pylgrymes, abstayne from fleschly
lustes, whiche spght agaynst the soule, and se
that pe haue honest conuersacyon amonge the
Gentyls, that they whiche backbitye pou as
rupell doars, maye se poure good workes and
pypse God in the dape. a of vyltacyon.

Obedience
to rulers.

Submyt poure selues vnto all maner o-
bedynce of man for the Lordes sake, whether
it be vnto the kyng as vnto the chiefe heade:
other vnto rulers, as vnto them that are sent
of hym, for the punysshment of rypell doars:
but for the laude of them that do wel. ffor so
is the wyll of God, that pe put to slyence the
ignoraunce of the folpsh men: as fre, and
not as haupnge the lybertye for a cloke of ma-
liciousnes, but euen as the seruantes of God,
honoure all men. For whiche selowshyp
ffear God, and honour the kyng.

Roma. xij. c

Seruantes obeye poure maysters wyth al

of S. Peter.

feare, not onelye p f they be good, and counte-
ous: but also thowgh they be scowarde. ffor: Seruantes,
it is thanke worthy p f a man for conscience Ept. b. i. a.
towardes God endure grefe, suffering wrong. Col. iii. b
fullye. ffor: what prayse is it, p f when pe be i. Cor. v. i. c.
suffered for poure faultes, pe take it pacifelye?
But and p f when pe do wel, pe suffer wrong
and take it payently, then is there thanke to
God.

ffor here vnto derelpe were pe called: for
+ a hylke also suffered for vs, leauynge vs
an ensample that we shoulde folowe his step-
pes, whiche dyd no synne, ne pther was
there gyle founde in hys mouth: whiche when
he was reupled, reupled not agayne: when he
suffered, he threathened not: but commytted
cause to him that wdygeth rpyghtuouly, whiche
hys owne selfe bare oure synnes in hys body
on the tre, that we shoulde be deliuered fro
synne, and shoulde lpye in rpyghtuoulnes. Wy-
thofe stypes pe were healed. ffor pe were
as shepe goynge astraye: but are nowe re-
turned to the shepheard and byshop of poure
soules. f

Our callynge
is to folowe
Chylde.

Cap. iij. c
i. John. iij. a

The notes.

a. Thys dape of byspitacyon is the tyme wher
God vouchsafeth, by his insparyons, to cal
a man to better lpyng.

Dape of byp-
sitacyon.

The.ij. Chapter.

Whiche topus oughte to order the felous toward
their husbendes and in their apparayle. The buy of
men to uerue the topus. We exhorteth all men to
buyrpe and loue, and payently to suffer trouble. Of
true baptysme.



Wherfore let the wyues be in
subiectyon to their husbendes, as
that euen they whiche beleue not
the worde, maye wythoute the
worde be wonne by the conuer-
sation of the wyues: whyle they beholde poure
pure conuersacyon coupled wyth feare. Whose
apparayll shall not be outwarde wyth buyr-
ped heare, and hangynge on of golde, other
in puttynge on of goz pous apparayll: but let
the hyd man of the harte be vncorrupte wyth
a ruche and a quyet spyrte, whiche spyrte
is before God a thynge muche set by. ffor af-
ter thys maner in the olde tyme dyd the holpe
women whiche trusted in God, tper them sel-
ues, and were obedyente to their husbendes
euen as Sara obeyed Abraham, and called
hym Loude: whose doughters pe are as longe
as pe do wel, and be not astrayde of euerye
shadowe.

i. Timot. iij. c

Wherfore pe men. a. dwel wyth them
accorpyng to knoweledge, guyng. b. ho-
noure vnto the wyfe, as vnto the weaker be-
sell, and as vnto them that are hepyes allo of
the grace of lpye, that poure prayers be not
let.

In conclusyon be pe all of one mynd, one
luffe wyth another, loue as brethien, be
petyfull

Prout. xviij. c. petifull, he curteous, not rendyng euyll for
and. xxi. d. euyll, neyther rebuke for rebuke, but contra-
Roman. xij. d. ryng to pte, blesse, remembryng that pe are ther-
i. Thessal. v. d. unto called, euen that pe shoulde be hepyes of
psal. xxviii. i. bleskyng. If anpe man longe after spse, and
 loueth to se good dapes, let him refrayne his
 tonge from euil, & his lippes that they speake
 not gyle. Let hym elchue euyll and do good,
 let him seke peace, and ensueit. ffor the eyes
 of the Lorde are ouer the rightuous, and his
 eares are open vnto theyr prayeys. But the
 face of the Lorde beholdeth them that do euil.

Math. v. a. **T** Whouuer who is it that wyl harme pou,
 pf pe folowe that whiche is good. Not with-
 standyng happ are pe, pf pe suffre for xpg-
 twousnes sake. Fea and feare not though they
 seme terrible vnto pou, neyther be troubled,
 but sanctifie the Lorde God in your hertes.
 Be ready alwayes to geue an answer to eue-
 ry man that axeth pou a reason of the hope,

Gene. reason of poure doc-
trine. that is in pou, and that with mekenes & feare,
 hauyng a good conscience, that when they
 backbite pou as euyll doers, they maye be a-
 shamed, for as muche as they haue falsely ac-
 cused your good conuersation in Christ.

Titum. ii. a. **I**t is better (pf the topll of God be so) y
 pe suffre for wel doyng, then for euil doynge.

Hebreo. ix. d. **Romano. v. b.** **F**for as much as Christ hath ones suffered
 for sinners, the tulle for the vniuste, for to
 bringe vs to God, and was kyled, as per-
 teynyng to the fleshe; but was quickened in
 the spirite.

D In which spirite, he also wente and pre-
 ched vnto the spirites that were in pison,
 which were in tyme passed disobedient, when
 the longe sufferinge of God abode excedyng
 paciently in y dapes of Noe, whyle the arche
 was a preparyng toherin sette (that is to saie
 viij. soules) were saued by water, which signi-
 feth. c. baptisme that nowe saureth vs, not y
 puttyng a wake of the splyth of the fleshe, but
 in that a good conscience consenteth to God,
 by the resurrection of Iesus Christ, whiche
 is on the right hande of God, and is gone
 into heauen, aungelles, power, and mighte,
 subdued vnto him.

The notes.

To dwell vnto a. He dwelleth wpyth his wyfe accordyng to
 knowledge, that taketh her as a necessarpe
 heauper, and not as a bonde seruaunte or a
 bonde slaue. And pf she be not obedient and
 heauper vnto hym, endeuouere to beate the
 feare of God into her heade, that thereby she
 maye be compelled to learne her dwtie and
 do it. But chiefly he muste be ware that he
 halte not in anpe partie of his dwtie to her
 ward. ffor his euill exemple, shall deltrope
 more then al the instruccions he can geue, shall
 edifie.

To geue ho- b. Erasmus in his annotations, noteth out of
nour to the Sainet Jerome, that this honoure is not the
wyfe, bowpyng wpyth the knees, nother the deckyng
 wpyth gold and precions stones, neyther yet
 the settinge of the in the upper seates & high

test places (which thinge we se moste obser-
 ued in diuerse regions.) But it is the absta-
 ncyng from the fleshe luste. ffor so (sayeth
 Sainet Jerome) is honoure geuen vnto wo-
 men, pf they be not throughe our ouer muche
 wantonnes defiled, and made of an vnchaste
 minde.

This word honoure (in this place) doeth al-
 so extende it selfe vnto amiable, kinde, and lo-
 uing speech, and to the Gentle ministring of
 al such thinges as she standeth nebe of, and
 chiefly when throughe the weakenes of na-
 ture she is not able to trauaile and labour for
 them, her selfe.

c. Here do diuers learned interpreters vnder-
 stand by Baptisme, the bloude and passyng of Baptisme.
 Christ, ffor that is the thinge signified by Ba-
 ptisme. And the washyng of oure soules by
 the death of Christ, is betokened by the wa-
 shyng of the bodie in water.

The. iij. Chapter.

c. We exhortet hymen to feare from synne, to spende
 no more tyme in vice, to be sober and apt to praye, to
 loue eche other, to be patiente in trouble, and to be-
 lieue that no man suffer as an euill doer but as a
 Christen man, and not to be ashamed.



D As much as Christ hath suf-
 fered for vs in the fleshe, arme
 your selues sphe wise wpyth the
 same mynde: for he which suffe-
 reth in the fleshe ceaseth from
 synne, that he hence forwarde shoulde lye
 as muche tyme as remapneth in the fleshe,
 not after the lustes of men, but after the wyl
 of God. ffor it is sufficent for vs, y we haue
 spent the tyme that is past of the lpe, after the
 wil of the Gentiles, walkyng in wantonnes,
 lustes, dyorchennes, in eatyng, drynkynge &
 in abominable Idolatrye.

E And it semeth to them a straunge thyng,
 that pe runne not also wpyth vnto the same
 excelle of riote, and therfore speake they euyll
 of pou, whiche shall geue a comptes to hym
 that is redy to iudge quicke & dead. ffor vnto
 this purpose herely was the Gospel preached
 vnto the dead that they shoulde be iudged
 lpe other men in the fleshe, but shoulde lye
 before God in the spirite. The ende of al thin-
 ges is at hande.

F We pe therfore discrete and sober, that pe
 maye be apt to praye. But aboue all thin-
 ges haue seruente loue among pou. ffor loue
 couereth the multitude of synnes. We pe her-
 berous one to another, & that without grud-
 ginge. As euerpe man hath receyued y gifte,
 minister the same one to another as good mi-
 nisters of the manifolde grace of God. If
 anpe man speake let hym talke as though he
 spake the wordes of God. If anpe man wpy-
 lre, let hym do it as of the habilitie, whiche
 God ministreth vnto hym. That God in all
 thinges maye be glorified thowwe JESUS
 Christ, to whom be praye and domynon
 A. iij. fa

We must be partakers to
 Christ in
 sufferinge
 pf we wyl
 haue oure
 parte to hym
 in his glori-
 * Ephe. iij. c.

Gate maketh sinne of eue-
 ry tricke, but
 loue loketh
 not on small
 thinges, but
 suffereth all
 thinges.

The Epistle

for ever, and whyle the worlde standeth.
Amen.

Be that suffer-
eth in Christ
that reigne
with Christ.

Dearely beloved, be not troubled in hys
heate, whiche nowe is come amonge you to
treyte you as though some straunge thing had
happened vnto you: but reioyce in as much as
ye are partakers of Christes passions, that
when his glorie appereth, ye maye be mer-
cy and glorie.

If ye be raised up for the name of Christ,
happye are ye. For the spiryete of glorie, and
the spiryete of God resteth vpon you. And
therfore parte he is euill spoken of, but on your
parte he is glorified.

Se that none of you suffer as a murtherer
or as a theefe, or an euill doer, or as a busibod
in other mens matters. For any man suffer as
a Christen man, let him not be ashamed, but

* If the son-
nes of God
muste be all
scourged, &
none maye be
saued, but
showe the
same spire, y
Christ wente
thorow, what
shall the dāp-
nation of the
disobediente,
and vnbela-
uers be:

let him glorifie God on this behalfe. For the
time is come that iudgemente muste beginne
at the house of God. * If it firste begynne at
his, what shall the ende be of them, whiche be-
leue not the Gospel of God? And of the righ-
tuously shall be saved, where shall the vngod-
ly and the sinner appere? Wherfore let them
that suffer according to the will of God, com-
mit their soules to him with wel doing, as vnto
a faithfull creator.

The notes.

a. Certaine learned expositors vnderstande
this, and that in the Chapter going before,
concerninge, preachinge to the spirites, to be
all one thyng. And that the meapnge of
both is none other, but that the strenght of
Christes passion was such, that it louled the
spirites of the faithfull, whiche were depar-
ted, before that tyme, and brought them into
such consolacion as they nowe haue. Whiche
no doubt is greater then that was, by as
much as the prisoner reloseth more, when
he seeth his kete payed, and his Ironnes ta-
ken of hym, and loketh daylye to be decked
wth gorgouse robes, and to be set in pos-
session of incomprable richesse. For so stand-
deth it with the soules departed in the faith
of Christ. They are by the death of Christ
set at libertie from all the bondes of sinne, and
do onely lcke for the day of iudgement, whē
the incorruptible crowne of glorie shall be ge-
uen vnto them, that both body and soule maye
lpyue for ever in the most lapyfull presence of
Godheade.

To y trade.

The v. Chapter.

A speciall exhortacion for al bishoppes or popettes to
feed the flocke of Christ, and what they shoulde do, and
what reward they shal haue if they be diligent. We
exhorteth yonge persons to submitte them selues to
the elders, excepte one to loue another, to be lapy and
to be lapy, that they maye reioyce in the crowne.

of S. Peter.



Ye elders whiche are amonge
you, I exhort, whiche am also
an elder, and a witynes of the af-
flictions of Christ, and also a
partaker of the glorie that shall. Parithes the
be opened, se that ye fede Christes flocke, & reke hartly
whiche is amonge you, takinge the ouersight lottes: that is
of them, not as though ye were compelled they to wch
thereto, but wplyngly, not for the desyre of sly aspe lottē,
thy lurre, but of a good minde, not as though chance or
ye were Cordes ouer the parithes, but that ye electyon is
be an ensample to y flocke. And when y chiefe to preache
shephearde that appere, ye shal receiue an in-
corruptible crowne of glorie.

¶ A phtwple ye ponger submit poure selues
vnto the elder. Submit poure selues euerye
man, one to another, knyt poure selues toge-
ther in towlines of mynde. For God resisteth
the proude & geueth grace to humble. ¶ Sub-
mit poure selues therfore vnder the myghty
hande of God, that he maye exalte you, when
the tyme is come. Calke all your care to him:
for he careth for you.

¶ Be sober and watch, for your aduersarye y
deuyl as a royinge Lyon walketh aboute, se-
hinge whom he may deuour, whō resisteth.
fall in the fapth remembryng, that ye do but
fulfill the same afflictions, whiche are appoin-
ted to poure brethren that are in the worlde.

The God of al gracer, whiche called you vnto
his eternal glorie by Christe Jesus, shall hys
oboue selfe after ye haue suffered a lile afflic-
cion make you perfecte, shall settle, strenght
and stablish you. To hym be glorie and do-
minion for ever, and whyle the worlde endu-
reth. Amen.

¶ Sp Pluarius a faithfull brother vnto
you (as I suppose) haue I wrytten breap, ex-
hortyng and testifyng howe that this is Marke the
true grace of God wher in ye stande. The Euangelists
companions of poure election, that are

of Babylon, salute you, and Bar-
tus my lanne. Grete ye one
another wth the
kysse of
loue,
Peace be wth you
all, whiche are in
Christe Je-
sus.
Amen.

The

THE FIRST EPISTLE

generall of PETER.

CHAP. I.

He bleſſeth God for his manifold ſpiritual graces: 10 ſhewing that the ſalvation in Chriſt is no newes, but a thing propheſied of old: 13 And exhorteth them accordingly to a godly conuerſation, forasmuch as they are now borne anew by the word of God.



ETER an Apoſtle of Ieſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Eleſt, according to the foreknowledge of God the Father, through ſanctification of the Spirit vnto obedience, and ſprinkling of the blood of Ieſus Chriſt: Grace vnto you, and peace bee multiplied.

3 Bleſſed be the God, and Father of our Lord Ieſus Chriſt, which according to his abundant mercy, hath begotten vs againe vnto a lively hope, by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance incorruptible, and vndefiled, and that fadeſh not away, reſerued in heauen for you,

5 Who are kept by the power of God through faith vnto ſalvation, ready to be reuealed in the laſt time:

6 Wherein yee greatly reioyce, though now for a ſeaſon (if need be) yee are in heavineſſe through manifold temptations:

7 That the triall of your faith being much more precious then of gold that periſheth, though it be tried with fire, might be found vnto praiſe, and honour, and glory, at the appearing of Ieſus Chriſt:

8 Whom having not ſeene, yee love, in whom, though now ye ſee him not, yet beleeuing, yee reioyce with ioy unſpeakable, and full of glory,

9 Receiuing the end of your faith, even the ſalvation of your ſoules:

10 Of which ſalvation the Prophets haue enquired, and ſearched diligently, who propheſied of the grace that ſhould come vnto you,

11 Searching what, or what manner of time the Spirit of Chriſt which was in them, did ſignifie, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Vnto whom it was reuealed, that not vnto themſelues, but vnto vs, they did miniſter the things which are now reported vnto you, by them that haue preached the

Gospell vnto you, with the holy Ghoſt ſent downe from heauen, which things the Angels deſire to looke into.

13 Wherefore gird vp the loynes of your minde, be ſober, and hope to the end, for the grace that is to be brought vnto you at the reuelation of Ieſus Chriſt:

14 As obedient children, not fashioning your ſelues according to the former luſts, in your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in all manner of conuerſation;

16 Becauſe it is written, * Be ye holy, for I am holy.

17 And if yee call on the Father, who without reſpect of perſons iudgeth according to every mans worke, paſſe the time of your ſoiourning here in feare:

18 Forasmuch as yee know that yee were not redeemed with corruptible things, as ſiluer and gold, from your vaine conuerſation received by tradition from your fathers;

19 But with the precious blood of Chriſt, as of a Lambe without blemiſh and without ſpot,

20 Who verely was foreordained before the foundation of the world, but was maniſeſt in theſe laſt times for you:

21 Who by him doe beleue in God that raiſed him vp from the dead, and gaue him glory, that your faith and hope might bee in God.

22 Seeing yee haue purified your ſoules in obeying the truth through the Spirit, vnto vnfained loue of the brethren: ſee that yee loue one another with a pure heart ſeruenly,

23 Being borne againe, not of corruptible ſeed, but of incorruptible, by the word of God which lieth and abideth for ever.

24 For all fleſh is as graſſe, and all the glory of man, as the floure of graſſe: the graſſe withereth, and the floure thereof falleth away.

25 But the word of the Lord endureth for ever: and this is the word which by the Goſpells is preached vnto you.

CHAP. II.

Heſ deliuereth them from the branch of diuine: a ſpeaking that Chriſt is the foundation whereupon they are built. 11 He beſeecheth them alſo to abſtaine from fleſhly luſts: 13 To bee obedient: 16 Magiſtrates, 18 and teacheth ſeruants how to obey their maſters, 20 patiently ſuffering for well doing after the example of Chriſt.

WHerefore laying aſide all malice, and all guile, and hypocriſies, and enuies, and euill ſpeakings,

† Gr. perſeuer.

* Leuit. 19. 2. and 20. 7.

† Gr. much.

† Or, for vs.

|| Or, for vs.

I. Peter.

Christ's example.

2 As new borne babes, desire the sincere milke of the word, that yee may grow thereby,

3 If so be ye haue tasted that the Lord is gracious.

4 To whom comming, as vnto a liuing stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as liuely stones, || are built vp a spirituall house, an holy Priesthood, to offer vp spirituall sacrifice, acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scripture, * Behold, I lay in Sion a chiefe corner stone, elect, precious: and he that beleueth on him, shall not be confounded.

7 Vnto you therefore which beleue, || he is precious; but vnto them which bee disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 * And a stone of stumbling, and a rocke of offence, *even to them* which stumble at the Word, being disobedient, whereunto also they were appointed.

9 But yee are a chosen generation, a royal Priesthood, an holy nation, a || peculiar people, that ye should shew forth the || praises of him, who hath called you out of darkness into his marueilous light:

10 Which in time past were not a people, but are now the people of God: * which had not obtained mercy, but now haue obtained mercy.

11 Dearely beloved, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which warre against the soule,

12 Having your conversation honest among the Gentiles, that || whereas they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

13 Submit your selues to euery ordinance of man for the Lords sake, whether it bee to the King, as supreme,

14 Or vnto gouernours, as vnto them that are sent by him for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that with well doing yee may put to silence the ignorance of foolish men.

16 As free, and not || vsing your libertie for a cloake of maliciousnesse, but as the seruants of God.

17 || Honour all men. Loue the brotherhood. Feare God. Honour the King.

18 Seruants, be subiect to your masters with all feare, not onely to the good and gentle, but also to the froward.

19 For this is thank-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.

20 For what glory is it, if when yee bee buffeted for your faultes, yee shall take it patiently? but if when yee doe well, and suffer for it, ye take it patiently, this is || acceptable *|| Or, thank.* with God.

21 For euen hereunto were yee called: because Christ also suffered || for vs, leaving *Some read,* vs an example, that yee should follow his *for you.* steps:

22 Who did no sinne, neither was guile found in his mouth.

23 Who when he was reuiled, reuiled not againe; when hee suffered, he threatned not; but || committed *|| Or, committed* himselfe to him that iudgeth *his cause.* righteously.

24 Who his owne selfe bare our sinnes in his owne body || on the tree, that wee being dead to sinnes, should liue vnto righteousnesse, by whose stripes ye were healed. *|| Or, for.*

25 For ye were as sheepe going astray, but are now returned vnto the Shepherd and Bishop of your soules.

CHAP. III.

1. Hee teacheth the duty of wives and husbands to each other, 2. exhorting all men to verry and loue, 3. and to suffer persecution. 19. Hee declareth also the benefits of Christ toward the old world.

Likewise yee wiues, bee in subiection to your owne husbands, that if any obey not the word, they also may without the word bee wonne by the conuersation of the wiues:

2 While they behold your chaste conuersation *coupled with feare:*

3 Whose adorning let it not be that outward *adorning*, of plaiting the haire, and of wearing of gold, or of putting on of apparel:

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meeke and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subiection vnto their owne husbands.

6 Euen as Sara obeyed Abraham, calling him Lord, whose || daughters yee are as long *|| Or, children* as ye doe well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as being heires together of the grace of life, that your prayers be not hindred.

8 Finally, *loze* all of one minde, hauing compassion one of another, || loue as brethren, be pitfull, be courteous, *|| Or, loving to the brethren.*

9 Not

25 For ye were as sheepe going astray, but now are returned vnto the Shepherd and Bishop of your soules.

C H A P. III.

1 Hee teacheth the duties of wives and husbands to each other, 3 exhorting all men to unity and love, 14 and to suffer persecution, 19 Hee declareth also the benefits of Christ toward the old world.

Likewise, ye wives, bee in subiection to your owne husbonds, that if any obey not the word, they also may without the word be won by the conuersion of the wives.

2 While they beholde your chaste conuersion coupled with feare.

3 Whose adorning, let it not bee that outward adorning, of plaiting the haire, and of wearing of gold, or of putting on of apparell.

4 But let it bee the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the olde time, the holy women also who trusted in God adorned themselves, being in subiection to their owne husbonds.

† Gr. children.

6 Even as Sara obeyed Abraham, calling him Lord, whose daughters yee are as long as yee doe well, and are not afraid with any amazement.

7 Likewise yee husbonds, dwell with them according to knowledge, giuing honor vnto the wife as vnto the weaker vessel, and as being helmes together of the grace of life, that your prayers be not hindered.

† Or, leaning to the brethren.

8 Finally be ye all of one mind, hauing compassion one of another, // loue as brethren, bee pitifull, be courteous,

9 Not rendering euill for euill, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

† Psal. 34. 13.

10 For he that will loue life, and see good dayes, let him reframe his tongue from euill, and his lips that they speake no guile:

11 Let him eschew euill and doe good, let him seeke peace and eniue it.

† Gr. vpon.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: but the face of the Lord is against them that doe euill.

13 And who is hee that will harme you, if ye be followers of that which is good?

† Psal. 9. 12, 13.

14 But and if ye suffer for righteousness sake, happy are yee, and bee not afraid of their terror, neither be troubled:

† Or, penitence.

15 But sanctifie the Lord God in your hearts, & be ready alwayes to giue an answer to every man that asketh you a reason of the hope that is in you, with meekenesse, and // feare:

16 Hauing a good conscience, that whereas they speake euill of you, as of euill doers, they may bee ashamed that falsely accuse your good conuersion in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God, being put to death in the flesh but quickened by the Spirit.

19 By which also he went and preached vnto the spirits in prison,

20 Which sometime were disobedient, when once the long suffering of God waited in the dayes of Noah, while the Arke was a preparing: wherein few, that is, right soules were saved by water.

21 The like figure whereunto, euen Baptisme, doeth also now saue vs, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Iesus Christ:

22 Who is gone into heauen, and is on the right hand of God, Angels, and authoritties, and powers being made subiect vnto him.

C H A P. IIII.

Hee exhorteth them to cease from sinne by the example of Christ, and the consideration of the generall and their owne approacheth: 12 and comforteth them against persecution.

Forasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind: for hee that hath suffered in the flesh, hath ceased from sinne:

2 That hee no longer should liue the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesse of wine, reuellings, banquetings, and abominable idolatries.

4 Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking euill of you:

5 Altho shall giue account to him that is ready to iudge the quicke and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might bee iudged according to men in the flesh, but liue according to God in the Spirit.

7 But the end of all things is at hand: bee ye therefore sober and watch vnto prayer.

8 And aboue all things haue feruent charitie among your selues: for charitie // shall cover the multitude of sinnes.

9 Use hospitality one to another without grudging.

10 As every man hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speake, let him speake as the oracles of God: if any man minister, let him do it as of the ability which God giueth, that God in all things may bee glorified through Iesus Christ, to whom bee prayse and dominion for ever and euer. Amen.

12 Beloued, thinke it not strange concerning the fierie triall, which is to try you, as though some strange thing happened vnto you:

13 But reioyce in as much as yee are partakers of Christs sufferings: that when his glorie shall bee reuelled, yee may bee glad also with exceeding ioy.

14 If ye be reproched for // Name of Christ, happy are yee, for the Spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part hee is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an euill doer, or as a backslider in other mens matters.

16 Per if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.

17 For the time is come that iudgement must begin at the house of God: and if it first begin at vs, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the vngodly and the sinners appeare?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 He exhorteth the Elders to feed their flocke, & the younger to obey, & all to be sober, watchfull & constant in the faith: & to resist the cruell adversary the deuill.

The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

Or, as much as in you is.

2 Feed the flocke of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind:

Or, concerning

3 Neither as if being lords over Gods heritage: but being enamples to the flocke.

4 And when the chiefe Shepherd shall appeare, ye shall receiue a Crowne of glory that fadeth not away.

5 Likewise ye younger, submit your selues

vnto the elder: yea, all of you bee subiect one to another, and bee clothed with humilitie: for God resisteth the proud, and giueth grace to the humble.

6 Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time,

7 Casting all your care vpon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the deuill, as a roaring Lion walketh about, seeking whom he may deuoure.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath called vs into his eternall glory by Christ Iesus, after that ye haue suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him bee glory and dominion for ever and euer. Amen.

12 By Silvanus a faithfull brother vnto you (as I suppose) I haue written briefly, rehearsing and testifying, that this is the true grace of God wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

14 Greet ye one another with a kisse of charity: Peace bee with you all that are in Christ Iesus. Amen.

¶ The second Epistle generall of Peter.

CHAP. I.

1 Confirming them in hope of the increas of Gods graces: & he exhorteth them by faith, and good works, to make their calling sure: & to beware of the craftie serpent the deuill, knowing that his death is at hand: & to warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye witness of the Apostles beholding his Maistie, and by the testimony of the Father and the Prophet.

Simon Peter, a servant and an Apostle of Iesus Christ, to them that haue obtained like precious faith with vs, through the righteousnes of God, and our Saviour Iesus Christ.

2 Grace and peace bee multiplied vnto you through the knowledge of God, and of Iesus our Lord,

3 According as his diuine power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue.

Or, by

4 Whereby are giuen vnto vs exceeding great and precious promises, that by these you might bee partakers of the diuine nature, hauing escaped the corruption that is in the world through lust.

5 And besides this, giuing all diligence, adde to your faith, vertue: and to vertue, knowledge:

6 And to knowledge, temperance: and to temperance, patience: and to patience, godlinesse:

7 And to godlinesse, brotherly kindnesse: and to brotherly kindnesse, charity.

8 For if these things be in you, and abound, they make you that ye shall neither bee barren nor fruitles in the knowledge of our Lord Iesus Christ.

9 But hee that lacketh these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 Wherefore, he rather, brethren, giue diligence to make your calling, and election sure: for if ye doe these things, ye shall neuer fall.

11 For so an entrance shal be ministred vnto you abundantly, into the euertlasting kingdome of our Lord and Saviour Iesus Christ.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and bee stablished in the present truth.

13 Yea, I thinke I meete, as long as I am in this tabernacle, to visite you by, by putting you in remembrance:

14 Knowing that shortly I must put off this my Tabernacle, euen as our Lord Iesus Christ hath shewed me.

John. 3. 17

15 Wherefore, I will endeavour, that you may bee able after my decease, to haue these things alwayes in remembrance.

16 For wee haue not followed cunningly devised fables, when wee made known vnto you the power and coming of our Lord Iesus Christ, but were eye witnesses of his Maistie.

17 For hee receiued from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my beloued Sonne in whom I am well pleased.

were cleane escaped from them, which are
wapped in error.

19 Promising vnto them libertie, and are
then selues the seruants of corruption:
for of whome soeuer a man is ouercome,
euen vnto the same is he in bondage.

20 For if they, after they haue escaped
from the filthinesse of the world, through
the knowledge of the daye, & of the Sa-
uour Iesus Christ, are yet tangled againe
therin, and ouercome, the latter ende is
worse with them then the beginning.

21 For it had bene better for them, not to
haue knowen the way of righteousnesse,
then after they haue knowen it, to turne
from the holp commandement giuen vn-
to them.

22 But it is come vnto them, according
to the true prouerbe, * The dogge is re-
turned to his owne vomit: and, The sow
that was washed, to the wallowing in
the mper.

CHAP. III.

3 Hee sheweth the impietie of them which make at
Gods promises. 7 After what sort the ende of the
world shalbe. 8 That they prepare themselves there-
unto. 16 Who they are which abuse the writings
of S. Paul, and the rest of the Scriptures. 18 Con-
cluding with eternall thanks to Christ Iesus.

1 This second Epistle I now write vnto
you, beloved, wherewith I stirre
you, and warne you pure mindes.

2 To cal to remembrance the wordes, which
were tolde before of the holy Prophets,
and also the commandement of vs the As-
plices of the Lord and Saviour.

3 This first vnderstande, that there shall
come in the last dayes, mockers, which
will walke after their lustes.

4 And say, Where is the promise of his
coming? for since the fathers died, all
things continue alike from the beginning
of the creation.

5 For this they willingly know not, that
the heauens were of olde, and the earth
that was of the water and by the water,
by the word of God.

6 Wherefore the world that then was, pe-
rished, ouerflowed with the water.

7 But the heauens & earth which are now,

are kept by the same word in store, & refer-
red vnto fire against the day of iudge-
ment, & of the destruction of vngodly me.

8 Dearely beloved, be not ignorant of this
one thing, that one day is with the Lord,
as a thousande yeeres, and a thousande
yeeres, as one day.

9 The Lord is not slacke concerning his
promise (as some men count slacknes) but
is patient toward vs, and * would haue
no man to perish, but would all men re-
come to repentance.

10 But the day of the Lord will come as
a thief in the night, in the which the hea-
uens shall passe away with a noyse, and
the element shall melt with heate, and the
earth with the workes, that are therein,
shall be burnt by.

11 Seeing therefore that all these things must
be dissolued, what manner persons ought
ye to be in holy conuersation & godlines.

12 Looking for, and hastning vnto the com-
ing of the day of God, by the which the
heauens being on fire, shall bee dissolued,
and the elements shall melt with heate.

13 But where looke for? newe heauens, and
a newe earth, according to his promise,
wherem dwelleth righteousness.

14 Wherefore, beloved, seeing that ye looke
for such things, be diligent that ye may
be found of him in peace, without spot
and blamelesse.

15 And suppose that the long suffering of
our Lord is saluation, euen as our be-
loved brother Paul according to the wis-
dome giuen vnto him wrote to you,

16 As one that in all his Epistles speaketh
of these things: among the which some
things are hard to bee vnderstande,

which they that are vnlerned and vns-
table, peruert, as they doe also other
Scriptures vnto their owne destruction.

17 Ye therefore beloved, seeing ye knowe
these things before, beware lest ye be al-
so plucked away by the error of the wic-
ked, and fall from your owne stedfastnes.

18 But growe in grace, & in the knowledge
of our Lord and Saviour Iesus Christ:
to him be glorie both now and for euer-
more. Amen.

The first Epistle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doth consist onely in
Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can
beleeue in Christ, vnlesse he doth endeavour himselfe to keepe his comandements, which thing
being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to try
the spirits. Last of all he doth earnestly exhort them vnto brotherly loue, & to be ware of deceiuers.

CHAP. I.

2 True witness of the euerglasting word of God. 7 The
blood of Christ is the purgation of sinne. 10 No man
is without sinne.

1 That which was from the
beginning, which we haue
heard, which we haue seene
with our eyes, which we
haue looked vpon, and our

handes haue handled of the word of life,
(for the life appeared, and we haue seene
it, and beare witness, and shew vnto you
the eternal life, which was with the
father, and appeared vnto vs)

2 That, I saye, which we haue seene and
heard, declare we vnto you, that ye may
also haue fellowship with vs, and that
together in Christ by saych, should be the sonnes of God.

Psalm 90.4.
Ezek. 33.11.

1. Tim. 2.4.
d He speaketh
not here of the
secret and eter-
nall counsell of
God, whereby he
electeth whom
he pleaseth him,
but of the prea-
ching of the Gos-
pel, whereby al
are called & bidden
to be saved.

Mat. 24.44.
1. Thess. 5.2.
1. Cor. 13.8. & 16.13

Isa. 65.17. & 66.
22. & 21.1.

2 In quiet con-
science.

Rom. 2.4.

Albeit his epi-
stles were writ-
ten to peculiar
Churches, yet
they containe a
general doctrine
appertaining to
all men.

g As no man can
demne the
brightness of the
sunne because
his eie is not a-
ble to susteine
the clearnesse
thereof: so the
hardnesse which
we cannot some-
time compasse or
perfectly vnder-
stande in the
Scriptures,
ought not to
take away from
vs the vse of the
Scriptures.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

Or, vnlesse.

John 8. 12.

f The fruites of our faith must declare whether we be joynd in God or no: for God being the very puritie and light, will not haue fellowship with the which lie in sinne and darkenesse.

g In an euil conscience, & without the feare of God.

h That is, Christ with vs, and we with our felices.

Heb. 9. 14.

1. Pet. 1. 19.

reuel. 1. 5. 1. King. 8. 46. 2. Chron. 6. 36. prou. 20. 9. eccles. 9. 22. i If wee be not ashamed,

carnelly and openly to acknowledge our felices before God to be sinners. || Or, doctine.

a Christ is our onely advocate and atonement for the office of intercession and redemption are ioyned together.

b That is, of the which haue embraced the Gospel by faith in all ages, degrees, and places: for there is no saluation without Christ.

c That is, by faith and so obey him: for knowledge can not be without obedience.

d Whereby he loueth God: so that to love God is to obey his worde.

|| Or, doctine.

e When the Law was giuen.

f Loue thy neighbour as thy selfe, is the olde commandment taught in the Law: but when Christ

saith, So loue one another as I haue loued you,

he giueth a new commandment onely as touching the forme, but not as touching the nature or substance of the precept. || Chap. 1. 14.

g He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

h But hee that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

i If we know that he is righteous, knowe that hee which doth righteously, is communicate him selfe vnto you, & reacheth you by the holy Ghost and his ministers. || Or, in Christ. || By this name he meaneth the whole Church of Christ in general.

our fellowship also may be with the Father, and with his Sonne Iesus Christ.

And these things write we vnto you, that your ioy may be full.

This then is the message, which we haue heard of him, and declare vnto you, that God * is light, & in him is no darkenesse.

If we say that we haue fellowship with him, and walke in darkenesse, we lie, and doe not truly:

But if we walke in the light as he is in the light, we haue fellowship * one with another, and the * blood of Iesus Christ his Sonne cleaseth vs from all sinne.

If we say that we haue no sinne, we deceiue our felices, and truth is not in vs.

If we acknowledge our sinnes, he is faithful and iust, to forgive vs our sinnes, and to cleanse vs from all vnrightrousnesse.

If we say we haue not sinned, we make him a liar, and his * word is not in vs.

|| Or, doctine.

CHAP. II.

1 Christ is our advocate. 10 Of true loue, and howe it is tried. 28 To beware of Antichrist.

M Babes, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an * Advocate with the Father, Iesus Christ, the Iust.

2 And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

3 And hereby lues are sine that we * knowe him, if we keepe his commandments.

4 He that saith, I knowe him, and keepeth not his commandmentes, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him is the loue of God perfect in deede: hereby we knowe that we are in him.

6 Hee that saith hee remaineth in him, ought euen so to walke, as he hath walked.

7 Wherefore, I write no newe * commandment vnto you: but an olde commandment, which ye haue had from the * beginning: the * olde commandment is the worde, which ye haue heard from the beginning.

8 Againe, a new commandment I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But hee that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 * Little children, I write vnto you, because your sinnes are forgiven you for his * names sake.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue overcome the * wicked.

14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning.

I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the * wicked.

15 I loue not the * world, neither the things that are in the world. If any man loue the * world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, & as ye haue heard that Antichrist shall come, ene now are there many Antichrists: whereby ye knowe that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an * ointment from him, his * Word, & ye haue knowen all things.

21 I haue not written vnto you, because ye knowe not the truth: but because ye knowe it, and that no lie is of the truth.

22 Who is a lyer, but hee that denieth that Iesus is * Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Whofoeuer denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you the same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs, euen eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye received of ly sacrifice, denieth him, dwelleth in you: and ye neede not that any man teach you: but as the same teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 And now, * little children, abide in him, that when he shall appeare, we may see his face, and not be ashamed before him at his coming.

29 If ye know that he is righteous, knowe that hee which doth righteously, is communicate him selfe vnto you, & reacheth you by the holy Ghost and his ministers. || Or, in Christ. || By this name he meaneth the whole Church of Christ in general.

g He nameth of the faithful children, as he being their spiritual Father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reverence to their gonnours.

h For Christs sake.

|| Or, the deuil.

|| Or, the deuil.

|| As it is aduersarie to God.

|| Or, the deuil.

|| To live in pleasure.

|| Wantonnesse.

|| Ambition & pride.

|| Which seemed to haue bin of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is christ.

q In this Epistle which I nowe write vnto you.

r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth them, els he

that putteth not difference betweene the person of the Sonne,

and also he that beleueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

s Then the infidels worship not the true God.

t But hee that doth when he shall appeare, we may see his face, and not be ashamed before him at his coming.

u By this name he meaneth the whole Church of Christ in general.

|| Or, in Christ.

|| By this name he meaneth the whole Church of Christ in general.

CHAP.

the earth: and there were voyces, and thunders, and lightnings, and an earthquake:

6 And the seuen Angels which had the seuen trumpets, prepared themselves to sound.

7 The first Angel sounded, and there followed haile, and fire mingled with blood, and they were cast vpon the earth, and the third part of trees was burnt vp, and all green grasse was burnt vp.

8 And the second Angel sounded, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 And the third Angel sounded, and there fell a great starre from heauen, burning as it were a lampe, and it fell vpon the third part of the riuers, and vpon the fountaines of waters:

11 And the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an Angel flying through the middelt of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

CHAP. IX.

1 At the sounding of the fift Angel, a starre fell from heauen, to whom is giuen the key of the botomlesse pit. 2 Hee opened the pit, and there came forth Locusts like Scorpions. 12 The first woe past. 13 The sixe Trumpets sounded. 14 Foure Angels are let loose, that were bound.

And the fift Angel sounded, and I saw a star fall from heauen vnto the earth: and to him was giuen the key of the botomlesse pit.

2 And hee opened the botomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sunne and the ayre were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them it was giuen that they should not kill them, but that they should be tormented five moneths, and their torment was as the torment of a scorpion, when hee striketh a man.

6 And in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the shapen of the locusts were like vnto horses prepared vnto battell, and on their heads were as it were crownes like gold, and their faces were as the faces of men.

8 And they had haire as the haire of wo-

men, and their teeth were as the teeth of Lyons,

9 And they had breast-plates, as it were breast-plates of yron, and the sound of their wings was as the sound of charrets of many horses running to battell.

10 And they had tailles like vnto scorpions, and there were stings in their tailles: and their power was to hurt men five moneths.

11 And they had a king ouer them, which is the Angel of the botomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue, hath his name, Apollyon.

12 One woe is past, and behold, there come two woes more hereafter.

13 And the first Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Loose the foure Angels which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, hauing breast-plates of fire and of iacinth, and hyacinth stone, and the heads of the horses were as the heads of Lyons, and out of their mouthes issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes.

19 For their power is in their mouth and in their tailles: for their tailles were like vnto serpents, and had heads, and with them they doe hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship devils, and looses of gold and silver, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke:

21 Neither repented they of their murders, nor of their forniceries, nor of their fornication, nor of their thefts.

CHAP. X.

A mighty strong Angel appeareth with a booke open in his hand. 6 He sweareth by him that liueth for euer, that there shall bee no more time. 9 Tolin is commanded to take and eat the booke.

And I saw another mighty Angel come downe from heauen, clothed with a cloud, and a raine bow was vpon his head, and his face was as it were the Sunne, and his feet as pillars of fire.

2 And hee had in his hand a little booke open: and he set his right foot vpon the sea, and his left foot on the earth,

3 And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, seuen thunders uttered their voyces.

4 And when the seuen thunders had uttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those things which the seuen thunders uttered, and write them not.

Re 4

5 And

That is to say, a destroyer.

Or, as.

Psalm 115. 4.
De 33. 7.

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And swore by him that lieth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things which are therein, that there should be time no longer.

7 But in the dayes of the voyce of the seventh Angel, when hee shall begin to sound, the mystery of God should be finished, as hee hath declared to his servants the Prophets.

8 And the voyce which I heard from heaven spake unto me againe, and said, Goe, and take the little booke which is open in the hand of the Angel which standeth upon the sea, and upon the earth.

*Ezek. 2.8.
and 3.3.

9 And I went unto the Angel and said unto him, Give me the little booke. And he said unto me, Take it and eate it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I tooke the little booke out of the Angels hand, and eate it up, and it was in my mouth sweet as honey: and althoone as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie againe before many peoples, and Nations, and Congreges, and Kings.

CHAP. XI.

3 The two witnesses prophesie: 6 They have power to shut heaven that it raine not, 7 The beast shall fight against them, and kill them. 8 They lie vnburied, 11 and after three dayes and an halfe rise againe. 14 The second voice past. 15 The seventh trumpet soundeth.

And there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

†Or. cast out.

2 But the Court which is without the Temple I leave out, and measure it not: for it is given unto the Gentiles, and the holy City shall they tread under foot forty and two moneths.

†Or. I will give unto my two witnesses, that they may prophesie.
*Zach. 4.1.
and 11.14.

3 And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threetyre dayes clothed in sackcloth.

4 These are the two olive trees, and the two candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, hee must in this manner be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit shall make warre against them, and shall overcome them and kill them.

8 And their dead bodies shall lie in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and Congreges, and Nations, shall see their dead bodies thre dayes and a halfe, and shall not suf-

fer their dead bodies to be put in graues.

10 And they that dwell upon the earth shall reioyce ouer them, and make merry, and shall send gifts one to another, because these two prophets tomentened them that dwell upon the earth.

11 And after thre dayes and an halfe the Spirit of life from God, entered into them: and they stood upon their feet, and great feare fell upon them which saw them.

12 And they heard a great voyce from heauen, saying unto them, Come up hither. And they ascended up to heauen in a cloud, and their enemies beheld them.

13 And the same houre was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slaine of men seuen thousand: and the remnant were affrighted, and gaue glory to the God of heauen.

†Or. names of men,

14 The second voice is past, and behold, the third voice commeth quickly.

15 And the seventh Angel soundeth, and there were great voyces in heauen, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and hee shall reigne for ever and ever.

16 And the foure and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We giue thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned.

18 And the Nations were angry, and thy wrath is come, & the time of the dead, that they should be iudged, and that thou shouldest giue reward unto thy seruants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which destroy the earth.

†Or. corrupts.

19 And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundings, and an earthquake, and great haile.

CHAP. XII.

1 A woman clothed with the Sunne, transileth. 4 The great red Dragon standeth before her, ready to deuoure her child. 6 When she was deliuered the flesh into the wilderness. 7 Michael and his Angels fight with the dragon, and preuaile. 13 The dragon being cast downe into the earth, persecuteth the woman.

And there appeared a great wonder in heauen, a woman clothed with the Sunne, and the Moone vnder her feet, and vpon her head a crowne of twelue starres.

†Or. sign.

2 And shee being with child, cryed, transailing in birth, and pained to be deliuered.

3 And there appeared another wonder in heauen, and behold, a great red dragon, hauing seven heads and ten hornes, and seven crownes vpon his heads.

†Or. sign.

4 And his taile as the third part of the starres of heauen, & did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to deuoure her child as soone as it was borne.

5 And shee brought forth a man child, who was to rule all Nations with a rod of yron: and her child was caught up vnto God, and to his Throne.

6 And